צופר בפח

OR THE

Bird in the Cage,

CHIRPING

Four distinct Notes to his Consorts abroad.

I. Of Consideration, Counsel, and Consolation.

II. Some Experiences and Observations gathered in Affliction, and first intended only for private use.

III. The Lamentations of *Jeremiah*, in the ordinary measure of singing Psalms.

IV. A true Christians Spiritual Pilgrimage, setting forth his afflicted and consolatory state in another Metre.

And as a Preface hereto, an Epistle to the Welsh Churches, and a brief Narrative of the former *Propagation*, and late *Restriction* of the Gospel, (and the true *Preachers* and *Professors* thereof) in *WALES*. And a short *Vindication* of the Author and others, from the Calumniation of their Adversaries concerning the same.

By *VAVA. POWELL.*

Iob 29. 16. *The dayes of Affliction have taken hold on me.*
Ion. 2. 2. *I cryed out of my Affliction to the Lord, and he heard me.*
Deut. 33. 15. *As thy dayes, so shall thy strength be.*
Ier. 50. 34. *Their Redeemer is strong, the Lord of Hosts is his Name, he shall throughly plead their Cause.*

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V. P. A Servant of *Ieſus Chriſt*, and your *Brother*;

To the Churches of *God*, and ſcattered Saints throughout all *Wales*.

GRACE, *Mercy*, *Peace*, *and Patience be unto you all from God our Father*, *through* Jeſus Chriſt *the Son of God*, *and our Saviour*.

Beloved Brethren, *Whom I love dearly*, *remember daily*, *long for greatly*, *pray for earneſtly*, *and praiſe God heartily*: *To whom I could write with my pureſt blood*, *and do ſend theſe lines from my very inwardeſt bowels*; (*my eyes even at the writing hereof*, *pouring forth teares for you as God knowes*) *partly out of endeared affection*, *but chiefly out of tender conſideration*, *and compaſſion of your late and preſent ſufferings* (*eſpecially ſome of you*) *of which I am a ſharer and with whom* (*yea for whoſe ſakes in part*) *I now ſuffer*, *and*

am ready if God count and make me worthy, and able, to lay down my life for ſo deſerving a Lord as ours is, and for ſo dear a People as you are, to whom alſo I am a debter, though at preſent diſabled to pay that Pittance lent me for your ſakes: yet many of you (and the Lord himſelf) do bear me witneſs that I was unwilling to be a ſlothful ſervant, or to hide my Talent in a Napkin, whilſt I enjoyed my liberty, but to exerciſe it among you, labouring day and night, in perils often, and many waies: meeting, and encountring with great difficulties, but moſt of al with ſelf-diſcouragements and weakeneſſes, ſome whereof were known to my Obſervers, (as David calls his enemies) many to you my friends, more to my ſelf, but all to God: Who yet made uſe of me (a nothing Creature) in his hand among better and worthyer Inſtruments, to call, gather, & edify you, at which work I would have ſtill been, had not ſome of our own Country men laid hands unjuſtly upon me, & alſo informed againſt me falſly (as you well know) whether out of hatred to the truth I preached and profeſſed: or that they might offer me as a Peace-offering to the Prince (they know for what, and I could tell) God will in dne time diſcover.

Pſ. 3. 8. marg. That I ſwore the members of my Chur. againſt all Magiſtrates, & Miniſters and went preaching ſedition & rebellion throw two Counties, whereas I was a priſoner above 2 months before. This is like the Accuſation againſt Nehemiah & Paul Neh. 6. 6. Act. 24. 4, 5, 13.

Nevertheleſſe I deſire to pitty them, pray for them, and willingly to pardon the wrongs they

they have done to me, and though I cannot ſay I am ſo tranſported with affection, *and zeal* (*as* Paul) *to wiſh my ſelf accurſed* from Chriſt for their ſakes. *Yet I am perſwaded I could be contented with* Jonas *to be caſt into the Sea, for the pacifying of Gods wrath towards them, or their fury towards you.* Rom. 9.2,3.

But my faithful Fellow-travellers, *let us not be troubled that the winde now blowes in our* faces, *or that like* Lazarus we receive our evil things in this world; *knowing that there is no* Hell *to the Saints, but what they have in this preſent life; and that to live* perſecuted, *and to die* ſainted *are commonly inſeparable; and therefore as our* Lord *and his* Apoſtle *exhorted*; Fear none of thoſe things which you ſhall ſuffer. *Neither* be moved by theſe afflictions, *nor* count them ſtrange, *for ſome of you, when you were* firſt illuminated, endured afflictions; *and others of you who are* Summer-converts, *were told that you muſt ſuffer*, it being the high-way and ſhorteſt *cut* to Heaven. *Conſider then, if all your way be* fair *and* ſmooth *what cauſe you have to queſtion it, and if any of you have the favour*, *and* friendſhip *of the world, let ſuch a one ſuſpect himſelf to be one of it*, for the world will love only it's own. *A day of cloſe* diſcovery *and through* tryal *is come, or coming upon us, and the* Lu. 16. 15. Rev. 2. 10. 1 Theſ. 3.3. Heb. 10. 32. 1 Pet. 4.12. Jo. 15. 19.

leaves of profeſſion *are like to hide* hypocri-
Mat. 13.20 cy *no longer*; *you know the* ſtony *and* thorny
21, 22. *and* *ground were not diſcovered untill the* time of
25, 8, 9. temptation, *nor the fooliſh Virgins diſcer-*
ned till the very coming of Chriſt: *Judas*
was neither ſuſpected (*nor did probably at all*
doubt himſelf) *till within few hours of his*
death. Copper-coin *may lie in the bag*
with gold and ſilver, but when it comes to the
Touch-ſtone *it is found reprobate*; *and* Al-
comy, (*as ſome ſay*) *will bear ſix fires, but*
not the ſeventh: *The words therefore of*
Luk. 21. 8. Chriſt, Take heed that ye be not deceived:
Heb. 4. 1. *and of the Apoſtle*, Take heed leaſt any of
you ſeem to come ſhort of the promiſe;
are very ſeaſonable. And never more need
then now of Self-ſuſpition, Self-examination, *and ſelf-ſearching*, whether we be
in the Faith, and Chriſt be in us, yea, or
no? *What we* build upon, *and whether we*
can ſtand before the Son of Man *at his ap-*
pearing: Sincerity alwaies *ſurpaſſed* gifts,
and all flouriſhes *of* Religion *in the ſight*
of God, *and that will be of greateſt requeſt*
among good Men henceforth; *for the* droſſe
muſt be taken away, to make a veſſel for
Pro. 25. 4. the Refiner; *and it's to be feared when the*
Churches are ſearched, they will be found like
Sardis, to have but a few names, that
keep their garments undefiled, *and all*
thoſe

those that came in as self-seekers, will steal out again to save themselves: which, is indeed the only way to lose themselves; yet the foundation of God standeth *sure*, and *no member though never so mean or ill-formed, if it be* of, *and* in *the body, and really united* to *the Head, shall be cut off*; *but all that are* living stones shall continue in the building, and upon the whole glory (*i. e. the whole Church*, 2 Cor. 8. 23.) shall be a defence; *therefore be comforted, that the* counsel of God, the Priesthood of Christ, and the Covenant of peace are unchangeable, and abide for ever; *which is the sure foundation of every true Christians confidence, and comfort. Be not slothful in proving your knowledge* of, *faith* in, *love* towards, *walking* after, *and suffering* for Christ: *For the* visible *and* seeming *differences, are little and small between the right* Christian, *and the* Hypocrite *therein. But in the* Anointing, Spirit, Vertue, Power, *and* Life *within, which like the oyl in the Lamp, feeds the wick of profession.*

Mat. 10. 39
2 Tim. 2. 19
Pro. 10. 25.
Esa. 4. 5.
Psa. 33. 11.
Heb. 7. 24.
Psa. 89. 28.
Esa. 54. 10.
Jer. 32. 40. and 33. 20, 25.

I beseech you also in the Lord, (*as dear Brethren*) *that you be not moved from the Doctrin, which was delivered to you; which is the same with the Doctrine of the Apostles, called the* Doctrine of Christ, good Doctrine, and sound Doctrine. *In opposition to these,*

Heb. 6. 2.
2 Jo. v. 9.
Pro. 4. 2.
1 Tim. 4. 6.
1 Tim. 1. 10
Tit. 1. 9. and 2. 1.

A *are*

1 *Tim.* 4. 1. *are the* Doctrines of Devils, *and the* Doctrines of men, *which either directly deny* Christ, *or much derogate from him, who is the perfect* Law-giver. *And that* Satan, *and his* Instruments *may the better introduce their* own Doctrines; *they make it their* design *and* indeavour *to batter down the Scriptures* (*for their* Dagon, *cannot stand before Gods* Ark.) *As the Jewes make it to death for any of their Religion, to read and keep the New-Testament. The Papists also, make it an Article of their Creed, that unwritten verities,* (*as they call them*) *and the Canons, and Traditions of their Church, are of equal authority with the Scriptures*; & *hold that they should not be translated into vulgar* Languages, *nor the Common-people be permited to read them* †. *Also the* Quakers *generally deny, the Scripture to be the Word of God,* * *or a Rule; affirming there is no other* Rule, *Way, or Means,* &c. *but that which is manifest in men. And one of the learned'st of them, disdainfully calls the Scriptures broken* Cisterns, *your* Scripture, *your* Word, *& your* Letter; † *and some upon that account, call it the* great Idol: *others affirm the writings of their Teachers, to be of equal inspiration and Authority with it; and that which is yet worse, one woman, put her Bible under her foot, another Burnt it; and*

Mar. 7. 7. Col. 2. 21. Heb. 13. 9. 1 Jo. v. 10. Rev. 2. 14, 15, 24.

† Contrary to Dut. 6. 6. the 10. Josh. 1. 8. & Ps. 119. 19. 16 105. Joh. 5. 39. Act. 17. 11. and 18. 24. Ro. 15. 4 2 Tim. 3. 16 17. Col. 3. 16. 17. Rev. 13. & 22. 10.

* which are so called; See and compare Mat. 15. 6. with Mar. 7. 13. & Lu. 8-11. with Mat. 13. 37

yet

yet these two were great Quakers, but now are turned Singers, a degree as they concieve above them. But beloved you are better taught, & I hope will still retain your love of, diligence and delight in, and zeal for this word of God: And especially to walk more according to it, then those that pretend to experience alike power with a greater measure of perfection, than either the Prophets, or Apostles ever did. I am fearful and jealous, that this attempt, of taking away the authority of the Scriptures; will end in takeing away the very Bibles from us. Therefore I exhort you again in the words of Christ and Paul; Search the Scriptures and give attendance to Reading, & be stedfast in those truths, which you have been taught, (from them, by the servants of the Lord; some whereof are now glorifyed, and others through grace ready to seal it with their blood) Concerning God and his Atributes, Christ, and his Offices, the Holy Spirit, and it's manifestations, the decrees of God before time, the two Covenants (viz. the Law and the Gospel) the wreched state of all men by Nature, and out of Christ; the freeness of Gods grace, in opposition to mans free-will: The Doctrine of Justification, by the imputed Righteousness of Christ, apprehended, and received by Faith, Sanctification (distinct from

& Ro. 10. 8. with Deu. 30 14 See also Jo 10. 35. Act. 4. 31. & 12. 49. & 13. 44 46. & 19, 20 Eph. 6. 17. 1 Tim. 4. 5.

† H. S. in his book called the Everl. Rule. pa. 28. † S. F. In his book cal'd Rust. ad Acad. pa. 115. 116, 117. These 3 last instances I & divers others heard from the Parties owne mouths. Joh. 5 39. 1 Tim. 4. 13

from *Juſtification*) wrought by the Spirit in us. Perſeverance, Aſſurance, and growth in Grace *by vertue of our union with* Chriſt, and his ſpiritual in dwelling and operating in us. Living Godlily, Righteouſly, and Soberly in this preſent World: Denying our ſelves, following Chriſt, ſhunning ſin, reſiſting Satan, ſeparating from the world in matters of Gods worſhip: not medling with, nor mingling the Traditions of men with Gods truths: joyning your ſelves to, and continuing in the fellowſhip of Saints; and uſing carefully and conſcientiouſly all the Ordinances of Chriſt, as Preaching, Hearing, and expounding Scriptures, keeping up publick, family, and private prayers, Propheſying, and ſinging of Pſalms, Hymnes, and ſpirial Songs *in the Churches*, Repetition of Sermons, Obſerving the Sabbath, Baptiſm, and the Supper of the Lord; and upon occaſion, dayes of ſolemn faſting, or Rejoycing, viſiting one another, eſpecially the tempted, and the ſick, relieving the poor; *and in caſe of* ſcandal *and* hereſie, *to deal with offending members, by* Admonition, Suſpention, *or* Excommunication, according to the Nature of the Offence, and carriage of the Offender; *doing all your duties to* Magiſtrates, *Maſters*, Parents,

Parents, Husbands, Brethren, Neighbours and Enemies; according to *the bleſſed commands of Jeſus Chriſt: Withall expecting the* deſtruction of Antichriſt, *the* Reſtauration of the *Jewes*, *the* Coming, Kingdom, and Raign of Chriſt; & ſtill remembring your latter end, the immortality of your precious Souls, *believing the* Reſurrection of the Body, the Judging of all, and the Salvation of the Righteous.

Finally, my Brethren, the hour of temptation being come upon us, let us redeem time, be watchful and ſober, keeping our lights burning, our Lamps ſhining, our Loyns girded, our conſciences awakned, & our garments unſtained. Let us fear God more than men, Sin more than ſuffering, ſelf more then others, living baſely more than dying Chriſtianly and Nobly. Let us wiſely conſider Gods works, and wonders (*though others ſhould ſlight them*) and maintain Gods *Wayes* and *Cauſe*, though they be deſpiſed by moſt; and let us not carnally comply *with*, nor ſuperſtitiouſly conform *to* the world, to ſave our eſtates, Liberties or Lives: Nor yet forſake the aſſembling of your ſelves together, but edifie, confirm and comfort one another; Encouraging the weak, helping to reſtore

Pſ. 64. 9. *Eſa.* 5. 12.

thoſe

thoſe that are faln, and to eſtabliſh thoſe that yet ſtand: Doing your duties commanded by *God*, what ever danger may come thereby: Keeping your ſelves from error and every evil thing, by the holy ſpirit in you: *And* (*as our* Saviour *commands*, John 14. 1. be not troubled) praying alſo earneſtly, that neither *I* nor *you* may ſuffer for ſin, or ſin in ſuffering, nor be ſenſleſs under preſent, or faint under future tryals. Let us cry and pray mightily to the Lord, that we may eſcape the evils that are coming upon the world, and to ſtand before the Son of Man at his appearing. To that King of Kings be honour, power, dominion, praiſe, and glory, now and for ever, Amen.

My dear friends, *If the publiſhing of this inoffencively intended little* Book, *be* well *or* ill; *Know my love to you chiefly was the motive to it: and that of all other things, if God did pleaſe, I would chooſe to be doing the work to which I was called amongſt you, rather than any where, or any thing elſe; though I were to be fed with bread & water and to carry my chains & bonds with me. And I ſhould not count my life dear to me, ſo that I might have the liberty to* Preach Chriſt, for the Salvation of my dear Country-men, *and for your further edification; if not the will of the Lord be done concerning* me,

and

and his work by whom elſe he pleaſeth. I am perſwaded he will take care of you, and the reſt of his Flocks; and therefore to him again I commit you, who hath promiſed to be your God and guide until, *yea, will be* in *and* after *death your ſalvation. The grace of our Lord Jeſus Chriſt be with you all Amen.*

*Eſa.*65. 10. *Pſa.* 73.24. *Eſa.*45.27.

A brief Narrative of the former Propagation, and late Reſtriction of the Goſpel (and the godly Preachers and Profeſſors thereof,) in Wales.

FOraſmuch as ſome have heretofore *enviouſly* and *falſly* reported, and others credited (nay to this day believe and affirme) that my ſelf and ſome others inſtead of propagating the Goſpel, have extirpated it, and the Preachers thereof in *Wales*, and converted all the profits of the Tiths to our own uſes. Theſe are briefly to certify the very truth thereof; as alſo ſome of the late and preſent ſufferings, and ſtate of the congregated Churches, their *Teachers*, and others there. In the year 1641. or there-abouts, it was *humbly* and *truly* preſented

preſented in a *Petition*, (by many credible perſons) to the then *King* and *Parliament*; that there were not upon *ſtrict Inquiry*, ſo many *conſcientious* and *conſtant Preachers*, as there were of *Counties* in *Wales*, and thoſe too either *ſilenced* or much perſecuted. The Profeſſors of Religion alſo, exceeding *Rare* and *Few*, unleſſe in ſome corners of 2 or 3 *Counties*: about which time, was the firſt, if not the only gathered Church in all the *Country*: But the late War coming ſuddenly on, there could be then no Redreſſe obtained; but on the contrary moſt(if not all)of thoſe *Preachers* with the *Profeſſors*, were forced through the violence of their Perſecutors, to leave their *Habitations* and *Country*; and divers of them having their *Goods* and *Cattle* ſeized upon by their adverſaries, their *Wives* and *Children* were neceſſitated to live in *diſtreſſe*, and *danger*, till the *War* was ended, and the *Country* ſetled again in peace; by which, Incouragement was given, to the baniſhed to come back, and thoſe few *Labourers* that were turn'd out of the *Vinyard* to return again; which being done, & God bleſſing their labors with ſucceſſe in the converſion of many Souls; it gave hopes, that there was a further bleſſing in the *Cluſter*, and more *ſtraying ſheep*

on

on those mountains to be brought home to *Christs fold*; yet the *idle and self-feeding shepherds*, did as much as in them lay to hinder it, till many of them (by vertue of an *Act of Parliament*, passed in *Feb.* 1639. as their *Brethren* before in *England*) had been justly ejected for *Ignorance*, *Scandal*, &c. and upon evident *proofs* against them; yet not all (as falsly was reported) for in the *County* where I lived, there were 11 or 12 never ejected; so in all other *Countries*, some *more*, some *lesse*: nor any that *I* know that were rightly inducted before, & that had the qualifications of true *Ministers* in them, such was the *tenderness* & *care* of most or all the *Commissioners* (who were divers of them *English-men*, and the rest of best reputation for Piety and integrity in the several *Counties*) that they did this work *gratis*, receiving no *allowance* at all, no not towards their own charges; & indeed there was none granted them by the *Act*. But the great *Cry* was, that the *Country* was left without Preaching, that the *Church-doors* were shut, the *Sabbaths* prophaned, & generally the *People* were turning *Papists*, and *Heathens*, for want of the word of God; and that all the profits of the *Tythes* were put up in the *Commissioners* and other *private mens* pockets. For me to wipe off all

Eze. 34. 10.

Mountgom.

As Malefactors make against their Judges and Jury, that they are wronged.

all these *Aspersions*, much lesse to remove the credit of them, sunck so deep into the hearts of *Prejudicated persons*, were but like *Michajah*, to give my single Testimony against many hundreds of the *Clergy* that have spoke the contrary. But *Reader* if thou art not resolved against truth, *I* shal offer thee in a few words, enough to satisfy thee of the falshood of this whole *Charge*; the which hath been already sufficiently done divers years agoe, as wel by the Testimony of many *Magistrates*, and *Ministers*, as other credible persons of different opinions: however take this for a truth, til the contrary be proved (which wil never be) besides what *I* said before; many of the *Clergy* were never outed, & some that were ejected, did also some times (to please their old Parishoners, some of which would hear none else) preach; there was not any lawful means unatempted to gain *godly Preachers* for supply *there*, as going several times, & sending divers letters to the *Universities* & *London*, which were the likeliest places to afford helps, & divers were obtaind by that means though not so many as we wished: partly because that at the same time, there was the like *Act* for several *Northern English Counties*; but especially because they wanted the *Welsh-tongue*; yet the *Lord* that gave

In a Book called Examen & Purgamen Vavasoris, *printed about 8 years agoe.*

the

the word, did also raise up more men to preach it, than he was pleased to send out at first, to all *Judea*, nay, to all the *world*; *viz.* 12 *Apostles*, & 70 *Disciples*; in one *Ch. viz.* in the County where I lived, were at least 16 preachers at once, whereof 10 *University-men*, some of the meanest of which (since turned *Apostates*) are approved by the *Bishops*, and setled in *Parishes*; & for the profits of the *Tyths*, which before went wholly to the *Clergy*, they were afterwards divided (according to the Act) *six waies*; *One part* to the ejected Ministers; *Another part* to other Ministers setled, and Itinerant; A *third* to maintain Free-schools (whereof some of the ejected Ministers, and their Sons, were School-masters) set up in all (or few excepted) Market Towns, and in other convenient places, and in some of them two School-masters: A *fourth part* to the ejected Ministers widdowes, and children: A *fift*, to such officers as did attend that work (as *Treasurers*, *Solicitors*, *Sequestrators*, &c.) *Lastly*, some allowance was granted to the widdowes of Ministers deceased. These things Considered, and the low rates at which the Tiths were *Let* and *Set* at, in divers Counties, (because some would not pay, others would not take them to Farme, and the *Mountgomry shire.*

Country poor, and worse stock'd, so soon after the wars,) will evince, there could not be much spare, especially considering, that the Act lasted but for three years; *viz.* till fifty three, and what was done since, let them account who medled therein, and acted under *O. C.* which *I* and *many more* of my brethren did not, nor took any *Salary* at all, nor any other *Maintenance* whatsoever since; withall, what was setled upon me, (together with some other Preachers) was by the *Committee for Plundered Ministers* long before that. And let me deal *freely*, and *truely* with all the world in this particular, *I* never received by *Salary*; and all other waies, for my Preaching in *Wales*, from Christians, and from the States putting all together, since the beginning (which is above twenty years) but between *six* & *seven* hundred pounds at most; and I can with much clearnesse, confidence, and comfort, call God the searcher of all hearts to *witness*, and *I do call him to record on my Soul*, that to my knowledge and remembrance, I had not any thing, directly nor indirectly, but what was ordered me; nor have *I*, nor any other for me, (*I* expresse it without any Collusion or Reservation) so much as a *Pound* or *Shilling*

of

of any money from any *tyths* or otherwise in my hands, belonging to the Publick; & I humbly challenge & bid defiance to *envy it self*, to prove the contrary, and I desire to be called to an account, if I be suspected, for I will maintain *my innocency herein till I die*. And yet my *Accusers*, have *some* by *writing*, (who were ashamed to put their names thereto) and *others* by *word*, published, That I had many thousand pounds of the Tyth-mony; may had purchased of Kings-Rents and Lands, some thousands yearly, or at least many *Hundred pounds* per annum; whereas now it is returned to the *King* again, it appears, it is under seventy pounds yearly; and I never received any year of that, above *sixty six pounds ten shillings*: this the *Auditor* and *Country* knowe sufficiently; and let them, or any other disprove me herein, if they can.

And where is it is charged, *that many good & godly men were turned out of their livings.*

But I did not know any such, and I suppose it will be yet easy to prove the contrary, by their former and present practices; however for my own part, I often publickly tendred this to the ejected *Ministers*, that if they could bring any in, that could manifest they received any spiritual good from them, they should

(as far as it lay in my power) be restored, but none produced such. Further *as a Consequence therof, it was complained, that the Sabbaths* were profaned, whereas men might ride throughout some Counties, & neither see men *working*, *travelling*, nor *playing* upon the Sabbath; the like I am sure, neither was before, nor now is, our *enemies themselves being Judges.*

But they further object, that the people were turned Infidels & Papists. So many do where the powerfullest means are, if they come not under them: But why then do these men complain, so many are turned to be quite contrary; and were these accusers faln out with such men then; how come they now to own them so much? But to disprove that, take this single instance. In a few years time a great part of a former Edition of the *Welsh-Bible*, was bought up, and afterwards two Editions more, one of the *New Testament*, and another of the whole *Bible*, & of these two I believe are sold off, at least between 5 and 6000. by this you may perceive, that *Religion* did grow. Also in the beginning of the *Wars*, there was but one or two gathered Congregations in all *Wales*, and in some Counties scarce one that made *Profession*; yet it hath pleased the Lord so to bless the

weak meanes there, that there were lately (and hope are ſtill) above 20 gathered *Churches*, in ſome 2, in ſome 3, ſome 4 or 500 members, with their officers, differing little in opinion and Faith, and walking in love, and the fear of the Lord.

Having given this brief account of the former endeavours of ſome, (who yet acknowledg their *weakneſs*, and want of wiſdom therein) to propagate the Goſpel. Be pleaſed now to caſt your eye upon the late *Reſtriction*, (which I might well call perſecution) of the Goſpel in *Wales*. To omit mentioning the great wrong unto many ſcores, about *May* and *June* 1660, in *committing* and *continuing* them in Priſon, without any cauſe, but to fulfil that ſaying, *Quicquid volumus facimus*; ſince there hath been very violent proceedings, (eſpecially in ſome Counties) where ſome poor and peaceable people have been drag'd out of their beds, and without regard of *Sex*, or *Age*, have been driven, ſome twenty miles to Priſon on their feet, and forced, (though in heat of Summer, till their feet were much bliſtred, and they ready to fall with faintneſs) to run by the *Troopers* horſes, receiving many blows and beatings. *Others*, (as if they had been Brute-beaſts) *In Meriodd. ſt.*

driven into *Pinfolds*, or *Pounds*, where they were kept several hours, their enemies in the interim drinking in an *Ale-house*, and forcing the poor people to pay for it, though they tasted not of the drink: then bringing them to the Sea-side, and leaving them in the night, in danger of being swallowed up by the Sea. *Others* were committed to Prison at pleasure, & kept there many moneths, and yet their cattle and sheep, to the number of above six hundred, taken from them and sold. *Others* forced (when they were called to the *Quarter-sessions*) to walk in chains, which should not by law upon any such ground be put upon them, unless they had attempted to make an escape or break Prison. *Others*, who were quietly met together (after their usual manner for many years, *to worship God, and edify one another*) were cast into Prisons without any *Examination* or *Commitment* upon them, (that they could understand) contrary to the *Jewish*, *Roman* and our *English* Laws.

Nay, such was the enmity *of the seed of the Serpent, against the seed of the Woman*, that though the *King* was pleased to grant by his Proclamation) Christian liberty for some time, yet upon the next *Lords-day* following, after the receit of the said *Proclamation*, some of the Officers of one Corporation

poration drag'd and *hal'd* some poor women, that were hearing of the Word of *God*, into an Ale-house, and kept them there till after night, and until they made them pay for the Ale, which these disturbers did drink.

Besides all this, ejecting the Godly Preachers that would not conform, and indicting many hundreds for *Recusants*, which are not indeed so, and under the notion of suppressing *Conventicles* and *unlawful Assemblies*, hindring the meetings of Christians to serve God, which according to the letter of the *Law*, and the opinion of many learned *Lawyers*, are not so. *A Conventicle being a meeting together, for a bad end or work, and not for a good, as the meetings of Christians, to worship God, are.* Having thus hinted some few of the many sufferings of *others*; I come in the last place, to give a short *Intimation* of my *own*: which I mention, not either to *accuse* my Country-men, or to *expect* any benefit thereby to my self (hoping to learn contentment in *Christ*, with *godlinesse*, in the meanest and miserablest condition) but to remove false reports, & to manifest (as I am confident to expess it) that I suffer from men, only upon the account of Godliness, and *Religion*, though upon other informa-

tion but false) against me, as that I should swear, the members of my Congregation, against all *Magistrates*, and *Ministers*, (a thing I hate, and directly contrary to my Judgement) and that I should goe up and down two Counties, preaching *Sedition*, and *Rebellion*; though I have not preached in all, but either 2 or 3 daies publickly, since *April* was 12 *Month*, being in several Prisons ever since (only about 24 daies intermission) since my first imprisonment: And I am not conscious to my self of *Preaching* or *doing* any thing against the present *Powers*, or their *Lawes*, neither can my *Accusers* prove any more against me, than the *Jews* could against *Paul*, when they accused him of *sedition*: but on the contrary, these men break the *Lawes*, and are fineable to the King for false information, however they think, as a *wise man* said, *by other mens harmes, to make redemption for their own sufferings. But I will bear the indignation of the Lord, (because I have sinned against him, till he plead my cause, and* pray as *Jesus Christ* hath taught me: *Father forgive them, for they know not what they do.*

Act. 24. 13. 27.

27 *He.* 3. 9. 5. *Eliz.* 3. 6. & 25. 3, 4. & 37. 3. 18. *Lord Bacon.*

A VWord in Season:

OR,

Some ſutable, and ſeaſonable Conſiderations, Counſels, and Conſolations, ſincerely intended, and humbly propoſed to All, *but more eſpecially to the* Afflicted, *and* Perſecuted.

SOlomon adviſed men, *In the day of adverſity to conſider* a, *for God hath ſet it, and the day of proſperity, one againſt another*; and both are of him: Adverſity being but the *night*, and dark part of mens time in this world, to which notwithſtanding, God hath aſſigned ſome work for his people to do. And 'tis no ſmall part of godly wiſdome, *to underſtand the time, and to know what is the proper work of the day*; both which, *ſome of the men of Iſſacar had underſtanding in* b: And this, as the wiſe man ſaith, is heart-underſtanding. *A wiſe mans heart diſcerneth time and judgment* c: Time when, and Judgement how, and what to do

a *Eccl.* 7. 14

b 1 *Ch.* 12. 32.

c *Eccl.* 8. 5.

do. And doubtleſs what was ſaid of a word fitly ſpoken, may be as truly ſaid, of a work done in ſeaſon; *That it is as Apples of Gold in pictures of Silver.* d My aime in theſe few pages (of the firſt part of this little Book) is not to diſcover the nature of the preſent time, or to prove it to be evil (for it diſcovers it ſelf ſufficiently to be ſo, both in reſpect of the ſins and evils committed by men, and the puniſhments juſtly inflicted by God for thoſe Sins, which two things the Prophets e & Apoſtles, f make to be the main ſigns of evil times) But to ſtir up the minds of all thoſe that are wiſe-hearted, though like Chriſt, and his Prophets & Apoſtles, called mad-men or fools g, or as the *Dutch* tranſlation Engliſhed, in ſome places, renders the word *Fanaticks*. But be it ſo, that ſuch are mad, yet wiſer then the Father of that man which gave the name, gives the reaſon why, a wiſe man is mad. *Oppreſſion* (ſaith *Solomon*) *makes a wiſe man mad* h. And *Hoſea* ſaith, *The Prophet is a fool, and the ſpiritual man is mad, for the multitude of thine iniquity, and for the great hatred* i) & to be like *Daniel* ſearching the Scripture, and ſo to get an *inſight* into the preſent time and work, and a *Foreſight* of what God intends to do; for God hath promi-

d *Pro.* 25. 11

e *Am.* 5. 11.
Mic. 3. 12.
f 2 *Tim.* 3. 1, 2, 3. &c.
2 *Pe.* 3. 3.
g *Jo.* 10. 20.
2 *Ki.* 9. 11.
Jer. 29. 26.
Mar. 3. 21.
1 *Cor.* 4. 10.

h *Eccl.* 7. 7.

i *Ho.* 9. 7.

promised to declare, reveal, and frequently performed *his secrets to his people.* k Therefore they should be like those holy-ones, in *Daniel*, inquire *how long it will be to the end of the vision.* Also learning those three excellent Lessons, pointed out for evil times. *viz. To prove what is that acceptable will of God* l, *to redeem time* m, *and to do the works of the day, in the day.*

k *Ps.* 25. 14. *Amo.* 3. 7. *Gen.* 18. 17. *Dan.* 8. 13.

l *Rom.* 12. 2. m *Eph.* 5. 16 17. n *Jo.* 12 35.

In order thereunto, here follow some *seasonable Considerations, Directions, Encouragements, and Consolations for all men, especially Christians in times of any Affliction.*

Consider that the Omnipotent & al-wise God hath his *will*, and *hand*, in all the Actions, matters, occurrences, & things in this world, which concern all persons and all Ages: Yea, those that are most strange and most sinful. (with reverence to his blessed Majesty be it spoken, and without fathering the least evil upon him, *whose pure eyes cannot behold iniquity* o. This consideration being well understood, and weighed, will silence all the Soul-disquietings, and unruly thoughts of the hearts of Gods people. Therefore mark some Scriptures, and clear instances to that purpose: As the selling of *Joseph* into *Egypt* (though a sin in *Josephs* brethren

1. *Consid.*

o *Hab.* 1. 13

thren) yet he saith himself unto his brethren, *It was not you that sent me hither, but God* p. So the hardning of *Pharoahs* heart to hinder *Israel* to goe out of *Egypt*, was of the Lord, as God told *Moses* he would do it before he went to him, *I will harden his heart* (*viz.* Pharoahs) *that he shall not let the people goe* q: So *Sihon* King of *Heshbon*, would not let Israel pass by him; but why? *for the Lord thy God hardned his Spirit* r: Like as the Lord is said to move *David* to number the people, *The anger of the Lord was kindled against Israel, and he moved* David *to number the People* s. *And the Lord is said to set up the adversaries of* Rezin *against him, and joyn two of his enemies together, the* Syrians *before, and the* Phylistines *behind, and they shall devoure Israel with open mouth* t. And *David* looked upon *Sauls* persecuting of him, to be from God; For mark his words to *Saul*, *Now therefore I pray thee, let my Lord the King hear the words of his servant: If the Lord have stirred the people up against me, let him accept an offering* u. So it is said twice in one Chapter, that God stirred up two enemies against *Solomon*; *And the Lord stirred up an Adversary unto Solomon*, Hadad *the Edomite*, &c. And the Lord stirred up another Adversary, *Rezon*,

p *Gen.* 45.8.

q *Ex.* 4.21. & 7.3.

r *Dn.*2. 30.

s 2 *Sa.* 24.1

t *Esa.*9. 11. 12.

u 1*Sam.*19. 16.

zen. &c. w The like is said of Gods stirring up the King of Assyria, to carry some of the Children of Israel Captives into Babylon x. So God said he would strengthen the King of Babylon, and put his Sword into his hand: y These with many more instances, prove that Gods *will*, and *hand*, are in all the matters that are done upon Earth.

w 1 Kin. 11. 14, 23.
x 1 Ch. 5. 26.
y Ez. 30. 24

But these are Old-testament proofs, and God dealt at that time in another way, than he doth now in the Gospel daies. *Object.*

You will find as clear proofs in the *New-Testament*: *Christ* himself allowes, and in effect affirmeth, *That the power that Pilate had to condemn and Judge him, was given him from above z.* And the Apostles jointly acknowledge, *That Herod, Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, to do whatsoever Gods hand, and his Counsel determined before to be done a.* So it is said, *That the Key of the bottomlesse-pit was given to the Angel that fell from Heaven b*; And this must be Christ, (*who is said to have the Keys of Hell, and of death* c.) But what to do? Even to open & make way for the smoke of Errors and Wickedness to ascend, as there it follows: Likewise the *Gentiles* have Commission, to trample upon the *Church* (for so much the words will bear) *And the Holy City shall be trodden under foot* *Answ.*

z Jo. 19. 11
a Act. 4. 28
b Rev. 9. 1, 2.
Rev. 9. 1, 2
c Ch. 1. 18.

foot, for forty and two Moneths. d Nay it
d Ch. 11. 2 is said further: *That God hath put it into*
the hearts of the ten Kings, to fulfil his will,
e Ch. 17. 17. *to agree, and to give their kingdom unto the*
Beast, until the Word of God shall be fulfilled e.

But some may object, and say, by his will is meant, hating the *Whore*, making war with her, and making her desolate.

Though that be part of his will, yet the other may aswel be his will; and so taken here, and agreeable to other Scriptures: As God said unto *Satan*, (before the destruction of *Ahab*) *Thou shalt be a lying Spirit, and goe forth and do so,*
f 1 Ki. 22. 22. *& thou shalt prevaile with him* f. So it's said, *That the dwellers of Jerusalem, and their Rulers fulfilled the Scriptures*; (*that is Gods will*) *in condemning Christ.* g Consider
g Act. 13. 27. then, you that fear God, if you are under any affliction or suffering whatsoever, that it is God that is the *efficient* and *first cause* of it. As the Church in the *Lamentations* said, *Though he* (*meaning God*)
h La. 3. 32. *causeth grief, &c.* h *And it is he that for-*
i Esa. 45. 7. *meth Light, and createth darkenesse*, i *and*
there is no evil in the City (*i. e.* of affliction) *but he doth it* k. If your enemies
k Am. 3. 6. hate you, look upon it as *Gods turning*
their hearts to hate you l, (as the *Egyptians*
l Ps. 105. 25 did the *Israelites* l; If they curse you, look upon

upon it, as *David* did on *Shimei*'s cursing. *For the Lord* (saith *David*) *hath bidden him* m. If robbed, spoiled, and reproached by them, remember, *That it is the Lord that gave Jacob for a spoil, and Israel to the Robbers* n, *and Jacob to the curse, and Israel to reproach* o. And if you be delivered up into the hands of your Enemies, yet say as *Job* did, *God hath delivered me up to the ungodly, and turned me over into the hands of the wicked* p. And if they slay you, yet know, they are but *Gods Instruments, and hand therein.* q And therefore, conclude, and say to them (as *Joseph* did to his *Brethren*) *As for you, ye thought evil against me, but God meant it unto good* r.

m *Sam.* 16. 10, 11. n *Es.* 42. 24. o & 43. 28. p *Jo.* 16. 11. q *Ps.* 17. 13, 14. r *Gen.* 50. 20

Object. *But doth not this, as you say, plead for the enemies of God, and tend to strengthen their hand, and give them incourgement to persecute the people of God so much the more.*

Answ. No more than the Prophet *Elisha*'s saying unto *Israel.* (*I know the evil that thou wilt do unto the children of Israel, &c.* Give him ground to kill and slay, as he did afterward; or the words of *Christ*, said of *Judas*, *One of you shall betray me*, tend to move him to betray *Christ*. And though God *may give up wicked men to their own hearts lusts* t, *and suffer them to walk in their own ways, and commit such wickedness*, v and

s 2 *Ki.* 8. 12. t *Ps.* 81. 12. u *Act.* 14. 16.

leave

leave them to discover what is in them, and give the *Devil* leave to *delude and harden them* (as he did *Ahabs* Prophets) and permit them as he did *Pharoah*, to pursue the *Israelites*, who threatned and resolved six things. *I will pursue, I will overtake, I will divide the spoyl, my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them* w; yet he could performe but one of them, and God will *turn the rage of man to his own praise, and the remainder of wrath he will restrain* x.

w Exo. 15. 9

x Ps. 86. 11

2. Consid. *Secondly*, as we should consider, that whatsoever is done, is done by the will, & appointment of the Lord (and therefore we should with the Prophets *learn to be silent, because he doth it* †) So we should also consider, wherefore the Lord doth all this, doubtlesse it is not without cause; as God told *Israel* of old. *And they shall know, that I have not done without cause, all that* I *have done to it* y. If, like self-justifying *Judah* you ask, *Wherefore the Lord our God hath done all these things unto us* z: I may (and oh that I could with tears mention it, and that my blood were fit to write it!) answer with the same Prophet; *For the greatnesse of our iniquities* a: But alas whose tongue can utter, or whose pen can expresse the *nature*, or *number* the greatnesse

†Psal. 39. 9.

y Exe. 14. 23.

z Jer. 5. 19.

a Cha. 13. 22.

neſſe, grievouſneſſe of the ſins of the Profeſſors (nay of the choiſeſt Chriſtians) of this age; to whom it may be truly ſaid (as formerly to *Jeruſalem*) *That they have multiplied their tranſgreſſions, more then they* [b]: (i.e. then the *Samaritans* with whom the *Jewes* had no dealings, [c]) And may not the Lord ſay to his people now, as formerly, *Thou haſt alſo taught the wicked ones thy wayes* [d]. Nay, may not the Saints of God generally cry out, *Woe to us we have ſinned,* [e] *and tranſgreſſed like men*! Yea wo to us we have ſinned ſuch ſins, as unrighteous men could not ſin, againſt light, and love, aſſurance, and experience, after ſealing, and conſolations! Hath any generation ſince the Apoſtles daies, had ſuch powerful Preachers, and plenty of Preachings as this generation? But we have eſteemed this good Word and bread of Life, as the *Iſraelites* did the *Manna* [f] (light bread) we have been ſtomach-ful, ſick & ſurfeited, with the ſweet and fat things of Godshouſe, yea (as 'tis ſaid) *We have been almoſt, in all evil, in midſt of the Congregation, and Aſſembly*: [g] We trampled and trod under foot the good paſtures, which God had provided for us (and which the Saints and *Martyrs* of former daies, would have greatly

[b] Ez.16.51
[c] Joh.4.9.
[d] Jer.2.33.
[e] Lam.5.16
[f] Num.21.5
[g] Pro.5.14.

Prized.) The fire of Religion was much vanished into the smoak and air of brain *Notions*, and self-conceited *opinions*, many taking up profession, as they do fashions, because they would be in the *Mode* of the times; and like the *Gibeonites* feigning themselves to be, what they were not, becoming *Proselytes* either for fear, (as many became *Jewes* when they saw them prevail, for fear of them *h*) or advantages, creeping through Churches into *Councils*, *Armies*, *Custom-houses*, and other places of honour, and profit. And others under pretence of being for Reformation, Uniformity, Order, and Church-Disciplin, drove on (as it may be wel suspected) their own particular designes, for now being themselves persecuted, they urge the same Scriptures, & arguments for liberty of conscience which they then would not allow to their dissenting brethren. How also hath the name of the Lord been blasphemed, by the sad principles of some, who under pretence of higher attainments, endeavoured to root up the very foundation, and main principles of Christianity? And others, by their loose, and licentious behaviour and practices, have given cause to God, to say, as once *Jacob* did to his *Sons*, *Simeon* and *Levi*; *Ye have troubled me, to make*

h Esa. 8. 17.

make me ſtinck among the inhabitants of the Land. i Hath not *Chriſt* been again *wounded in the houſe, and by the hands of his friends? Yea, preſſed* k, *wearied,* l *and his heart broken,* m *with the ſins of his own ſervants.* Was he not forſaken (as formerly) by his own *Diſciples*? Did not the chiefeſt of *his Miniſters* too much imbrace this evil world, by removing from leſſer, to greater *Livings*? & did they not over diſpence with their own principles, to comply with the contrary, where Earthly *booty* did byaſſe, chooſing that end of the Scales, that did weigh heavieſt of the World? And did not the *Rulers*, (yea thoſe that pretended to be the greateſt *Reformers*) make it a great part of their work, to get to themſelves, and to give to one another, and their friends, not only the chiefeſt and gainfulleſt Offices, but the Eſtates of their Ememies; nay, have not ſome been delinquifyed, and decimated, more for their Eſtates, than for their Crimes? Ah! how miſerably did moſt men forſake their principles, and former practices, building what they did once deſtroy, and deny what they had before in words, and writings profeſſed: and when they had diſmounted, and dethroned their enemies, and got up into their Saddles,

i Ge. 34. 30.
k Amos 2. 13
l Eſa. 7. 13 43. 24.
m Ezek. 6. 9.

and seats, and trampled upon their pride, with as great pride; till God had rejected their confidences, and suffered them to crumble to nothing, and their strength (which was made an *Idol*) to depart from them. And not only they, but the gathered *Churches*, though encreased with *Members*, *Gifts*, and *Wealth*, did decline and decay in *Love*, *Zeal*, *Spiritual watchfulness*, *Self-denial*, *Humility*, *Pitty to*, and *praying for others*; and how bitter, sour, and selvish were we grown? besides the secret sins, which *God* & our own consciences only knew, our apparent sins became a *stumbling block* to the poor world. And *God* had cause to say to divers of his Churches, as he once did to *Israel*, *How art thou turned into the degenerate plant of a strange Vine unto me?* And *what hath my beloved to do in my house, seeing she hath wrought lewdness with many, and the holy flesh is departed from her?*

n Jer. 2. 21.

o Ch. 11. 15

3. *Consid.* 3. Consider, how necessary the *present tryal* upon Gods People is, *if need be* (saith Peter) *you are in heavinesse, through many-fold temptations.* *p* God saw a need of it before it came, and we see a need of it now it is come: It came as seasonable as ever *Frost* did in *Winter*, or *Rain* in *Spring*: We should account this preventing

p 1 Pet. 1. 6

ting *Grace*, and say with *Job*, *Thy visitation hath preserved my Spirit* q; The heat of prosperity would have burnt us, if *God* had not sent this Cloud of affliction to cover us. Oh where had the most part of professors been in a short time, if *God* had not stept in! Our wise *Physitian Christ*, knew by our complexions, that we were running into a dangerous distemper, and therefore hath given us preventing Physicks, and this is the way that God sometimes takes to heal his People. *He went on frowardly in the way of his heart* (mark that) *I have seen his waies, and I will heal him* r. *God* hath brought us into the pound, not to starve us, but (being shrewd Cattle) to keep us from further mischief: According to that saying, *I will hedge up thy waies with Thornes, and make a Wall that she shall not find her pathes, and she shall follow her lovers, and shall not overtake them.*

q *Job.* 10. 12.

r *Esa.* 57. 17, 18.

Hos. 2. 6.

Let us consider the time of prosperity, Peace and Liberty we have enjoyed; we have had a late *Jubilee*, a long *Vacation*, and as good, and seasonable a *Harvest* to provide, and lay up in store against the *Winter*, as any could desire. 4. *Consid.*

And now we should consider, what stock we have gotten and laid up: For

Can. 7. 13. every *true Christians heart, lies up somewhat for Christ*, and something for himself; and he is like the wise *Scribe* or *Housholder*, mentioned in the *Gospel, able to bring forth* t *Mat.* 13. 52. *things new and old, out of his treasury* t. The time of Prosperity, ought to be a time of gaining, and the time of *Adversity*, of spending *grace*, and of bearing and enduring. A Christian should never *do any thing* v 2 *Tim.* 1. 11, 12. *for Christ* v, but he should expect *to suffer for so doing*; for how can an enemy, that flings a stone, or shoots an Arrow against his Enemy, but expect the same flung or shot to him again: and every Christian is so to the *Devil* and his Kingdom.

bene facere, & male audire.

5. *Consid.* All afflictions and tryals, as they are the Appointments & Ordinances of God, are profitable to his people, that are exercised therewith: And for that end chiefly, doth the Lord lay them upon them; as the Apostle saith, *That they* w *He.* 12. 10 *might be partakers of his Holiness* w. God blesseth this Ordinance, to do good when other Ordinances fail; and God prepares by this fire, such *Physick* (nay indeed it is *Physick* it self) as removes, and cures those *Cronical*, old, and long continued diseases, and sins of the *Soul*, which are not healed otherwise, or by other means. And *David* experienced this, when he said

said unto *God*, *Thou art good, and doſt good*; That is, good in affliction, and doſt good by affliction; for ſo the words before and after clearly ſhew; *Before I was afflicted, I went aſtray, but now I have kept thy word.* x *And it is good for me that I have been afflicted, that I might learn thy Statutes* y. Affliction is the ſpiritual ſheperds hook, with which he drives back ſtragling, ſtraying, & out-skipping ſheep: or as the *Salt* that new ſeaſons, the almoſt quite corrupted fleſh; And the book wherin all *Chriſts Schollars* learn experience; as the *Apoſtle* makes experience the fruit of patience, and patience, the product of tribulation; *Ye glory, ſaith he, in tribulation, knowing, that tribulation worketh patience, and patience experience.* z The ſame word in the *Hebrew*, ſignifies *Inſtruction*, and *Correction*; for in both, God makes out himſelf to the *Soul*: So that what they once heard by the voice of the word, they hear again from the voice of his rod: And in this ſenſe it is ſaid of *Chriſt*, *that he learned obedience*: (that is, experimentally) *by the things he ſuffered* a. By Afflictions true Chriſtians come to learn over again what they heard before, and to do better what they knew before.

Pſa. 119. 68.

x verſ. 67.

y verſ. 71.

z *Rom.* 5. 3. *Muſar.*

a *Heb.* 5. 8.

Conſider that in al likely-hood & proba- 6. *Conſid.*

bility, we are but entred into the Affliction, and the floods are but beginning to rise, like as it is said, (in another case) of *Ezekiels* waters *b* : and the furnace yet, is but making hot, and scarcely, have any tasted such bitter afflictions, as the primitive *Martyrs* did. And most of the *Christians* of this age have scarce suffered so much for Christ, as those they count their persecutors suffered for man; though like *dainty Coy Citizens*, we are ready to complain, when we begin to touch the *Wet*, or feel the *Cold*; and as one of the *Martyrs* that cryed out, when his executioner did strike his *Foot* with the *Hammer*, as he fastned the *Chain*, whereas he (dear soul) was immediately to be burnt. Its bad and thin cloath that will not bear one wetting, without shrinking; and a heartless *Souldier*, that at the first *Charge*, and with a slight *Wound*, forsakes and flyes the *Field*. We have cause, yet to say as the *Apostle*; *our affliction is but light* c, *and short*. Considering the long and sore afflictions of the *Jewes*, the ancient *People* of *God*, who were afflicted for 400 years, then 70, and since that, without any intermission above 1600 years. Also the primitive *Christians*, that had scarce in 300 years, so much liberty, peace, and freedom from

b Ezek. 47.

c 2 Cor. 4. 18

from *Perſecution*, as we had within theſe few years: We cannot ſay, as the *Prophets*) *That from our youth we have been afflicted* [d]; *or that all Gods Waves and Billowes, are gone over us* [e]: What if *God* ſhould ſay now, (as he did formerly) *That the Enemies ſhould devour Iſrael with open mouth* [f]: And that the preſent *Phanix*, the *Church of God* ſhould be burnt up, that a more pure, ſinleſs, and ſpiritual ſeed may ſpring up in the roome thereof, that may be counted to the *Lord* for a generation? And what if it be the Lords mind, that this *Generation* ſhall *Sow* in *Tears*, or *Blood*, (as former *Generations* have done for us) that following *Generations* may reap with joy? Our cares and deſires ſhould be that *God* would put an end to our *Sins*, rather than to our *Sufferings*; and we ſhould, account it (as our *Saviour*, and his *Apoſtle* ſaid in another caſe) *more bleſſed to give than to receive.*

[d] *Pſa.* 88. 15
[e] & 42. 7.
[f] *Eſa.* 9. 12.
Mat. 10. 41
Acts 20. 35

That how great ſoever the *Tryal* may prove, yet it is ſtinted and limited; both in reſpect of *Nature*, *Degree*, and *Time*. 7. *Conſid.*

There hath no temptation, ſaith the *Apoſtle* [g] (that is no kind of tryal) *hath taken you, but ſuch as is common to man*; that is, but either befel others before you, or what you ſhall be able to bear; as the words follow-

[g] 1 *Cor.* 10. 13.

following intimate: *Who will not suffer you to be tempted above what you are able*, i.e. *to bear*: *God* hath the measuring also of the Affliction; and this is the difference between *Gods* correcting his people, and punishing the wicked. *To his people he* [h] *saith*, *I will not make a full end of them*: but to their enemies, he saith, *I will make* [i] *a full end of all the Nations*: Yea, he will *destroy them both Soul and body*, as another Prophet speaks [k]: But when he was very angry with *Israel*, and bid the enemy destroy them, *but* (yet saith he) *make* [l] *not a full end*.

h Jer. 30. 11
i Cha. 46. 28.
k Esa. 10. 17
l Jer. 5. 10.

And *Christ* himself will stand by, as a tender *Physitian*, to see not only all the Ingredients put into their *Potion*, but also the compounding & weighing to a grain, every *Dose* that shall be given to these his *Patients*, (being such extraordinary friends, as his Wife, & *Children*, his *Brethren*, *Sisters*, and *Companions*) yea he will be like a just *Judge*, taking care that the *Executioners* (*for no better are the Persecutors of Gods people*) shal not vent out their own malice, but give due correction, not one stroke more than the royal Law (i.e. the *Gospel New Covenant*) allows; for the afflictions of the people of *God*, is one of the *New-Testament* Legacies: And therefore the *Apostle* saith:

it is given unto you to suffer m. And whilst this his *Gold* and *Silver* is in the fire, *he sits there himself, as the Refiner* n: he doth not *come*, and *goe*, as if he were about some ordinary work. Likewise for the *time* it is limited, and therefore the time of the deliverance of *Gods Church*, is called *the set time* o. And the Tribulation of the Saints of the *New-Testament* is reckoned up still by daies, (which under the *Old-Testament* was by years; as the bondage of *Egypt*, 43 years, and the Captivity of *Babylon* 70 years;) p *Ye shal have tribulation ten daies; so the Church was in the Wilderness* 126 *daies*; Yea & all the while she was there too, she was in the *place prepared her of God*, and *there also fed by them* q; but by whom? surely either by *Angels*, *such as ministred to Christ*, *when he was in the Wilderness* r, or the two Witnesses, as some suppose, or those that carried them *Captives*; for *God* makes them treat his people well, as he made *Nebuzaradan* do: The poor of the People, to whom *he gave Vine-yards*, as the text saith, *at the same time* (or in that day) and so *Nebucadnezzar* gave command to the same *Nebu.* that *he should look well to Jeremy and do him no harm*, s *&c.* So *Julius* one of the *Emperors* Captains, was made to intreat

m *Phi.* 1. 29.
n *Mal.* 3. 2.
o *Psa.* 102. 11.
p *Rev.* 2. 10.
q *Rev.* 12. 6
r *Mat.* 4. 11.
s *Jer.* 36. 10 12.

Paul

t *Act.*27. 1. 3. *Paul courteously t*, no thanks to him, for he had a command from a greater than *Augustus*, even from *God* to do it; though indeed the Heathens granted more liberty, than professing *Christians* do now: *for then a man might not be judged before he was* u *Act.*28.18 *examined u, nor committed, without first sig-* w *Act.* 25. 27. *nifying the crimes laid against him w.* The *Romans* gave liberty for *Paul to goe to his friends, and his friends to Minister, and* x *Ch.*24.23 & 27. 3. *to come unto him x.* In those daies a poor Prisoner might hire a house; and a persecuted *Preacher and Prisoner* (as *Paul* was,) had liberty to preach the *Kingdome of God, and teach the things which concerned the Lord Jesus Christ with con-* y *Ch.*28.30. 31. *fidence, no man forbidding y:* And for the poor people that had not the Law, to do more than those that have both *Law* and *Gospel*, is to them a *praise*, and to us a *shame*.

8. *Consid.* Consider what frame of spirit you now have, being under sufferings; for God calls for, & expects that his peoples spirits, and the frame of their hearts, should correspond with their Conditions; as we find frequently in the *Scriptures*. *If then* (that is, in their captivity) *their uncircumcised* z *Lev.*26. 41, 42. *hearts be humbled, and they then accept of the punishment of their iniquity; Then will I remember* (saith the Lord) *my Cove-*

nant,

nant, 2 *&c.* Mark what kind of spirit *God* requires, to be in his people in the time of their Affliction, namely a *Humble, Meek* and *Patient* Spirit; a Spirit offended neither at God nor men, nor the Affliction it self; but only at themselves: also justifying *God* as *Ezra* did; *Thou hast punished us see Job.* 11. *less than our iniquities have deserved* a. And 6. David, *When thou with rebuke dost correct* b *Psa.* 39. *men for iniquity* b, *and judging themselves* c, 11. and becoming more guilty in their own c 1 *Cor.* 11. eyes, as God said by the Prophet; *I will* 31. *goe to my place till they be guilty* d. And d *Hos.*5. 15 say as *Job* said, *If I be righteous, yet will marg. I not lift up my head, I am full of confusion, therefore see thou my affliction* e: As if *Job* e *Job.*10.15 had said, Oh Lord my work is to behold Sin, and be sensible of my confusion; but thine is to take notice of my affliction, and to shew compassion; Or as *Nehemiah* pray'd, *Spare me according to the greatness or multitude of thy mercy* f. And Christi- f *Neh.* 13. ans work in affliction, is to be weeping, 22. mourning, sorrowing, afflicting, humbling searching, cleansing, and fearing themselves, and trembling at Gods Judgements, and soaking in the suds of true repentance, sighing, and being greatly ashamed, & deeply afflicted, and self-mi- g *Jam.* 4. 9. serable g, lifting up their voice earnestly unto

unto the Lord, like people that have their houſes and Beds on fire, crying out, *what ſhall we do?* or like people in a great flood, every one ſticking cloſe to one another, & ſeeking to help each other through. And bringing old ſins, (yea, & our own rather than others) to remembrance, as there was under the Law, *an offering of memorial, bringing iniquity to remembrance*h; we ſhould now like *Joſeph's* brethren, *remember our old iniquities, and fall down to the ground*; and ſay as *Judah* ſaid, *What ſhall I ſay unto my Lord? what ſhall we ſpeak? how ſhall we clear our ſelves? God hath found out our iniquities*i. Chriſtians work in time of affliction, is not to be jarring one with another, & upbraiding each other with former miſcarriages (though they may in love and meekneſſe admoniſh and mind one another thereof) or to ſtand upon their tiptoes & plead their own innocency, (*for who can ſay his heart is clean?*) or ſtrive about *controverſal* truths; as thoſe two Martyrs, (in *Q. M.* days) that ſtrove in the Biſhops houſe about Infant *Baptiſm*, which the Biſhop ſoon decided, by committing them both to *Priſon*, and ſoon after to the *Fire*. Neither is this a time to *fret* (or as the *Hebrew* word ſignifies, *Thunder*) *againſt our enemies*, as good Hannah *did againſt her adverſary*, that

h *Num.* 5. 15.

i *Gen.* 44. 16

that did ſore provoke her k; nor yet to *cry as Micha did after his Idols*; *Ye have taken away my Gods* l, when the things of this World are taken away from us: much leſs to goe on in ſin, *or to treſpaſs more and more* m, as wicked *Ahaz* did, or as *Iſrael* did ſin *from Canaan to Caldean* under affliction, and ſo add more fuel to the fire, *to augment the fierce anger of the Lord* o: but rather let every one *turn ſpeedily from his Sins* p; and if there *be iniquity in his heart, hand or houſe, to put it far*, (and for ever) *away*, as *Jacob* did cauſe his houſhold to do when he was in danger of the *Canaanites* and *Perizites* r; that *God may according to his promiſe, return to his people in mercy* ſ, from the fierceneſſe of his anger, which they have ſo greatly kindled.

k 1 *Sa.* 1.6.
l *Jud.* 18.23
m 2 *Chr.* 28. 23.
n *Eze.* 16. 29.
o *Num.* 32. 14.
p 1 *Ki.* 8. 35
q *Job.* 11. 14 & 22.
r *Gen.* 35. 2.
ſ 2 *Chr.* 30. 6

Chriſtians ſhould alſo conſider their *Waies*, and their *Works*, (as well as the frame of their ſpirits) *For Gods eyes are upon the waies of man, and he ſeeth all his goings, and weigheth all his Actions* u: when the people of God were going, or gone into *Captivity*, one main duty which they were called to perform, was to ſearch and *try their waies* w. Another *Prophet* alſo moſt ſolemnly (and twice in one *Chapter*) tells the people from *God*, when they were careleſs and minding their own concernes, and

9. *Conſid.*
t *Job.* 34. 21
u 1 *Sam.* 2. 3
w *Lam.* 3. 40.

and things; *That that was the time for them to consider, or set their hearts on their waies* x. Oh that every one of us would consider the secret and hidden waies of our hearts; *for such there are* y: for our spirits and our thoughts, desires and affections may be travelling in *by-paths*, or going and hunting after some sinfull prey, as the hounds in the night, some after *pleasure and fleshly lusts* z; others after covetousness, and the things of the *World*: as it is said of some, *that their eyes, and hearts, are not, but for their Covetousness* a, *and exercised with covetous practices* b; other mens hearts lifted up to destruction, and others *melting* c *& failing* for fear of *men* d, *& of the things that are coming* upon the *Earth* e: And as there are the waies of the heart, so there are the waies and the walkings of the outward man, to be considered, whether pure or impure, whether above or beneath, whether crooked or streight, whether forward or backward, or sideward, whether the old way of Saints, or the old way of sinners (*for there are both* f) whether waies of *Darkness* or *Light*, sincerity or hypocrisy, spirituality, or formality, undefiled or spotted, the way of Gods Commandments, or of mens Traditions, the way of honesty or dishonesty.

x *Hag.* 1. 5. 7.
y *Eccl.* 11. 9.
z *Eze.* 6. 9.
a *Jer.* 22. 17
b 2 *Pet.* 2. 14
c *Josh.* 14. 8.
d *Esa.* 7. 2.
e *Lu.* 21. 26
f *Jer.* 16. 6. *Job.* 22. 15.

It's

It's bad ſtanding, worſe ſitting, but worſt of all walking, running, perſiſting, (and eſpecially pleading for) any ſinful way; *Take heed* therefore you Sons and daughters of *Zion*, leſt you be and continue in *Babylon*; *but flee out of the midſt thereof*. g When God threatens to deſtroy her, going or running out of her, will not ſerve the turn, but you muſt fly, *for her Judgements will come ſuddainly, in one day (nay, in one hour) Death, Mourning, and Famine, and ſhe ſhall be utterly burnt up* h: And beware leſt you lodge in her Suburbs, or be backward as ſome will be, to come out of her: as it appears, that notwithſtanding, *One Angel cryed, and that mightily: That* Babylon *that great City is falu, is falu* i: *Yet another voice was heard from Heaven ſaying, Come out of her my people, that ye be not partakers of her ſins, leſt ye be partakers of her Plagues* k: *Lot* in *Sodom* was neceſſitated to be *ſent and plucked out of the midſt of the overthrow* l. In the name of the Lord, therefore be exhorted by the words of the *Apoſtle Peter to ſave your ſelves, from this untoward generation.*

Conſider one another n, as the *Apoſtle* exhorted the *Hebrewes*, in a time of great and ſore perſecution and affliction; for without this, there cannot be a perfor-

g *Jer.* 51. 6.

h *Rev.* 18. 8 19.

i verſ. 2.

k verſ. 4.

l *Gen.* 19. 26

m *Acts* 2. 40 41.

10. *Conſid.*

n *Heb.* 10. 24.

mance of those other duties, as exhorting, comforting, edifying and bearing with one another. This consideration is very necessary in a day of affliction and tryal; because then there will be the greatest temptation, to be selvish and sensorious; and every one will be ready (as the Proverb is) *to seek to save one, or himself*; but every one should like *Nehemiah*, *seek the welfare of Israel* o, of all the people of *God*; or like *Mordecai*, *That did seek the wealth of the people, and speak peace to all his seed* p: For all believers are like the boards of the *Tabernacle*, *that were perfectly joyned both above and beneath* q; *and God hath tempered the whole body of his Church together*; so that every part *should Sympathize with each other, and care one for another. And whether one member suffer, all the members should suffer with it; or one member be honoured, all the members rejoice with it* r, *putting on bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another* s; pitying the tempted, strengthning the weak, helping to recover and set in joint again those that are faln, relieving the poor, gathering up the halt and lame, giving the same measure of allowance to others, which we expect from them; making the falls

o *Neb.* 2. 10
p *Est.* 10. 5.
q *Exo.* 26. 24.
r 1 *Cor.* 12. 24, 25.
s *Col.* 3. 12, 13.

falls of others, our own fears, and seting before our eyes the tryals of others, for warning to our selves

Consider the mighty works that *God* hath done, and that he is doing; So the people of *God* did formerly. *Thou art the God that doth wonders, thou hast declared thy strength among the people* t: And *David*, being in affliction, wrote a *Psalm*, which he calls, *a Psalm to bring to remembrance* u; and *Caleb* remembred the words that *God had spoken of him, to Moses forty five years before* w. And wherefore did God cause *Manna, Arons rod, &c.* to be laid up, or the *Stones* taken out of the bottom of *Jordan*, to be pitched upon the other side? or doth *God* so often put the *Israelites* in remembrance of their *Redemption* out of *Egypt*; but that he would have them still mindfull thereof, it being also so great a Sin in men, to forget the works of the *Lord*, as that it is said to forget *God* himself, as appears clearly by comparing two *Psalms* together, where the same story is related; in the one it is said, *that they* (i. e. the *Children* of *Israel*) *forgot his works* x; and in the other, *that they forgot God their Saviour* y.

11. *Consid.*

t *Psa.* 77. 14

u *Psa.* 70.

w *Josh.* 14. 6, 7, 10.

x *Psa.* 78. 11

y *with* 106. 21.

12. *Consid.*

Again the time of affliction, is a time for men to consider their latter end; and

x *Deut.* 32. 29. yet as *God formerly wished it* x, *and complained that men did not do it a:* So doubtless (as by sad experience we find) it is now; notwithstanding the weapons of *death*, are drawn and pointed at our hearts and heads, and this *King of terror* himself, is ready to come in at our windowes and doors dayly, and many younger, stronger and better than we, cut off suddainly: yet we lay it not to heart, but put off thinking of this great Debt; and little think, how amazing, and perhaps unwelcome it will be to us when it comes. We find many of *Gods Worthies* and stout *Champions*, as *Job*, *David*, *Hezekiah*, and *Peter*, when they came to encounter with this *Leviathan*, like the men of *Israel* when *Goliah* appeared to them, fearful. *Job when he thought to comfort himself, grew afraid of sorrowes:* And why? Because saith he,

a *Lam.* 1. 9.

b *Job.* 9. 27, 28. *I know, that thou wilt not hold me innocent* b. Fear of *Gods* imputing Sin to him, made him fearful lest *God* should impose more affliction upon him; and so take him away with his stroke: another time he saith, *The*

c *Ch.* 17 1. *Graves are ready for me* c: he thought where ever he came, he was to dye, and there was a Grave pointed out for him, and ready to swallow him up. *David* also though a man of great faith, is said to be one

one while *sore afraid of Achish*, another while of *going up to Gibeah*, (becauſe of the danger of death in both places) another while he cries out, *That the terrors of death were faln upon him* d: and therefore (doubtleſs) he praies unto the Lord, *to ſpare him a little* e. Alſo when *Hezekiah* was but bid prepare, for he muſt die; ſee what a ſad, and lamentable writing he wrote thereupon; *I am deprived* (ſaith he) *of the reſidue of my years, I ſhall ſee man no more; mine age is departed from me, and removed as a ſhepherds Tent* f, &c. And did not our *Saviour* foretel *Peter*, *When thou ſhalt be old, and another ſhall gird thee*; (as the cuſtom in that kind of execution was,) *and carry thee whither thou wouldeſt not. This ſpake he, ſignifying by what death he ſhould glorifie God* g: *Peter* as far as he was fleſh and blood, was unwilling to ſuffer. Nay, our Saviour Chriſt himſelf, as he was man, *prayed, that if it were poſſible, his Father would let the Cup paſſe from him*. By all theſe inſtances, we may take warning, how unfree, even many choice *Saints* may be to dye, when they are brought to it; and yet ſome like *Paul*, may deſire it; and it's like to be moſt eaſy, and leſt terrible to them that fear it moſt, and conſider of it, and wait for

1 *Sa.* 21. 12.

d *Pſa* 55. 4.

e 39. 13.

f *Eſa.* 38. 1 011. 12.

g *John* 21. 18, 19.

Mat. 26. 29

Phil. 1. 21.

it most seriously, and constantly.

13. *Consid.* Lastly, As an Encouragement to goe
*h*He. 3. 1. & through all *Tribulations*, *Persecutions*, and
i 12. 7. *Death* it self; *Consider Christ* h, *and the cloud of witnesses* i, *and Martyrs* that are gone before, who are passed over and through all those floods, and are safely arrived to shore, and got off this troublesome, turbulent Sea of the *World*; to the *Calm*, and *quiet* Haven of Salvation. *For consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds* k; or as it is in the
*k*Ch. 12. 3. verse before, *look on him*, consider him in his suffering state; and behold him in his glorified state. By his sufferings, he taught us the way, by his now living in *Heaven*, he shews us the wages. *Jacob went gladly down into Egypt*, because *Joseph* was there. It should be no more to a believer, to follow *Christ* through suffering and Death, than for a woman, that lives from her husband in a Cottage, and strange Country, to pass over a River or a narrow Sea (in a safe vessel too) to goto her husband to live in a Kingly-pallace, and in her own Country with him for ever.

Having finished the Considerations: In the next place be pleased for to hearken to a few Counsels, which are judged necessary, and seasonable. Be

Be perſwaded, that whatſoever affliction any of you Chriſtians are under already, or ſhall be brought under, it is in love from *God* to your Souls: *For whom the Lord loveth he chaſtiſeth* a; *and as many as I love* (ſaith Chriſt) *I rebuke* b: As *God* ſaid to *Iſrael* of old, *therefore you only have I known of all the families of the earth*: whereas on the other ſide, the not puniſhing of the wicked, is a ſign of Gods hatred to them c: *And therefore have no hard thoughts of God, how long and ſore ſoever he whippeth, and Chaſtiſeth* d; *For when he ſees blood on the Rod*, his pitty will fly up into his face, towards you, *and fury towards the Rod* e, *which are the wicked in his* f *hand.* 1. *Counſel*

a *Heb.* 12. 6
b *Rev.* 3. 19.
Amo. 3. 2.
c *Hoſ.* 4. 14.
d *Eſa.* 63. 8.
e *Exek.* 38. 18.
f *Eſ.* 10, 15.

Be alſo certain and confident, that all his *Corrections*, will be for your good and profit. As *David* by experience could ſay, *It is good for me that I have been afflicted* g: And the *Apoſtle* ſaith, He (*i. e. God*) *corrects us for our profit* h; As a diſobedient Child, after his father hath corrected him, is received into his Fathers favour again; ſo ſaith the ſixth verſe of that Chapter. Affliction drawes the Anger with it out of *God* his *Father*, and the cauſe of anger, which is *Sin*, out of the Child. *See Eſa.* 1. 25. & 27. 8. *Jer.* 30. 15, 17, 2. *Counſ.*

g *Pſa.* 119. 71.
h *He.* 12. 10

Dan. 11. 35. & 12. 10. *Zach.* 13. 9. *Heb.* 12. 11. 1 *Pet.* 4. 14. & 5. 10. *and more in the experiences following.*

3. *Counſ.* Labour to commit your *ſelves*, and all your *concernments* to the *Lord*, even as *Chriſt* and the ſervants of God formerly did: *He* (i. e. *Chriſt*) *Commited himſelf*, or as it is in the margent, his Cauſe) *to him that judgeth righteouſly* i. So it is ſaid, *That the poor man committed himſelf to God* †: or (as it is in the *Hebrew*) *he leaveth himſelf to him*; that is, when he ſuffers unjuſtly, he gives up himſelf and cauſe to the Lord, judging that there is ſafety in no other; and by doing this patiently, *God* takes it ſo acceptably (that he ſhould truſt him with all, and that before and above all others too) that he counts it as the *Apoſtle ſaith*, (a wonderful expreſſion!) *thank worthy*, *or worthy of thanks* k from him: As a *Nobleman* or *Land-Lord*, when one of his poor *Neighbours* or *Tenants* refers his life, and all he hath to him, to determine thereof, will ſay, I thank thee *Neighbour* or *Tennant*, for thy good opinion of me. There muſt be a good perſwaſion in that Soul, (as *Paul* had *l*) of *Gods* power, and *faithfulneſſe*, that will commit the keeping of ſuch a *Jewel*, as the Soul is, to him: and yet, why not? for

i 1 *Pe.* 2. 23.

† *Pſ.* 10. 14.

k 1 *Pet.* 2. 19. 20.

l 2 *Ti.* 1. 12.

for he is said to *keep it* m: And *Peter*, who had experience of *self-keeping* or rather loosing his own Soul, had learned that *Lesson*, and therefore taught it unto others: *Wherefore* (saith he) *let them that suffer according to the will of God* (mark that, not if they suffer otherwise, for then he will not keep them) *commit the keeping of their Souls to him, in well-doing, as unto a faithful Creator* n. Do but secure your Souls in that safe hand, and then you need not fear suffering. Further,

m Pr. 24. 12

n 1 Pe. 4. 19

4. *Consi.*

Be advised not to fear any creatures whatsoever: This exhortation is very often given in Scripture, *Fear not*; *Moses* gives this exhortation both to *Israel*, and *Joshua* distinctly, *fear not, nor be afraid* of them, *fear not, neither be dismaid* p; and three times doth *God* in one *Chapter* exhort his People *Israel not to fear*, though their enemies were *strong*, and *did strive* against them, and they but like a *Worme*, yet *they were not to fear them*: Our *Saviour Christ* likewise gives the same exhortation three times in the tenth *Ch.* of *Mathew* r. And it's worth consideration, what little cause men have to fear poor *Mortals*, who are but *grass*, *worms*, and *thimbles full of dust*; as likewise that it is *Idolatry* in a high degree to fear *Creatures*; *and the fear of man bringeth a snare*,

o Deut. 13. 6

p pag. v. 7.

q Esa. 41. 10. 13, 14.

r Mat. 10. 26, 28, 31.

(that

(that is, draweth men into a snare:) *But whoso putteth his trust in the Lord shall*
Pr. 29. 25. *be safe* s: Also the *fearful*, are the first sort that are threatned, *to have their part in the Lake which burneth with fire and*
Rev. 2 8. *brimstone* t: And *God* commanded *Jeremiah*, *not to fear his enemies*, (and yet, of all the *Prophets*, he seemed to have most cause) *upon pain of being consumed, or broke*
u Jer. 1. 17. *in peices before them* u: Fear *God*, *self*, and *sin*,
Rev. 2. 10. & you need fear no more. And as *Christ* saith *Fear none of those things that you shal suffer.*

Objekt. *But are not men commanded by Solomon, to fear the Lord and the King?* Pro. 24. 21.

Answ. *Paul* resolves that case clearly, *Ro.* 13. 3,
Rom. 13. 3, 4. 4. where he saith, *Rulers are not a terror to good works* (or workers, *Eph.* 5. 11.) *but to the evil*: *Wilt thou then not be afraid of the Power?* (or nearer the *Greek*) *But wilt thou not fear the power, do that which is good, and thou shalt have praise of the same. But if thou do that which is evil, be afraid. Doubtless, Rulers are to be obeyed, and submitted to in all lawful things* (*whether the King, or those that are sent by him*) and this
w 1 Pet. 2. 23. willingly and sincerely; *for the Lord* w, *and for conscience sake* x: & its *Christians duties* to
x Rom. 13. 5 give them honour, and pay them *Tributes*
y Mat. 17. 27. and *Customs*, as *Christ* did y, and not to resist, *for he that resisteth, resisteth the ordinance*

of

of God, and shall receive to themselves damnation, or as the word *rather* signifies, Judgement, and is so translated by our last Translators in four places z; and as *Pisator* renders it, *panam sibi auferent, They shall receive punishment*, that is from the *Magistrate*. And I conceive there is no warrant (from the Scriptures) to affirm, that either there are no *Magistrates* now in being in the World, or that the *Magistrates*, under and belonging to the fourth *Monarchy*, are not to be obey'd. For before *Christ* & the *Apostles* days, the fourth *Monarch* was up, (begun in *Julius Cæsar*) and yet the *Apostles* acknowledged and obeyed them (even *Nero*, &c.) as *Magistrates*; and I see no reason, why the later *Magistrates* belonging to the 4th. *Monarch*, should not be obeyed (in all lawful things, as I said before) as well as the first. And I could never meet with any convincing argument, to prove that the first *Monarchy*, (which I am perswaded *of* and expect will *be*, and as many Ancient *a*, and *Modern b* learned men, have unanswerably proved) will begin before *Christ* the *Monarch* himself, appears in the head of it, and to erect it, as the other four wordly *Monarchs* did before. And being now upon this point let me hint a line or two to *Kings*, and *Rulers*,

κρίμα.

z *Joh.* 9. 39. *Gal.* 5. 10. 1 *Cor.* 11. 29 34.

a Just. Mar. Lact. Iren.
b Alsted. Arc. Dr. Twiss. Dr. Ho. Mr. Mead. Bur. Fenick. Dr. Homes Phy. Mat. &c.

Rulers, who are taught from the *Scriptures*, their dutyes as well as their *Subjects*. As the *King to write the Law of the Lord, read, and keep it all the daies of his Life, that he may learn to fear the Lord his God, and to keep all the words of this Law, and these statutes to do them, that his heart be not lifted up above his Brethren, and that he turn not aside from the commandment, to the right hand or to the left* c, &c. And that he set up the true worship of *God*, according to his own divine Will, and like good *Jehosophat*, *Asa*, *Josias*, & *Hezekiah*, pull down all *Idolatry*, and *Profanesse*. And as *Solomon* saith, *Scatter the wicked, and bring the wheel over them,* d which elsewhere, he also saith, *is the way to establish his Throne* e: And like *David*, *have the faithful of the Land to dwell with him; and not to suffer Lyars nor Flatterers to stand in his sight* f: *But as the Apostle saith, to be a terror to evil works* g, *for the punishing of evil doers, and for the praise of them that do well* h: giving also encouragement, and liberty to all good *Christians*, to profess and practice the doctrine and waies of *Christ* and his *Apostles*, (who were then falsly called, and counted as those are now, that walk after their Teachings, and conversations, *Mad-men*, *Hereticks*, *Scismaticks*, *Turbulent*, *Seditious* persons,

c *Deut.* 17. 18, 19, 20.

1 *Chr.* 13. 5. & 28. 12. & 2. 29. 25.

d *Pr.* 20. 26.

e 25. 5.

f *Psal.* 101. 6, 7.

g *Rom.* 13. 3.

h 1 *Pe.* 2. 14.

See before p. 1, 2.

persons, &c.) *that they may lead a quiet and peaceable life in all Godliness and honesty* i: This would be acceptable to *God*, and give incouragement *to Christians*, to pray *for*, and pay customs *to* them. But if they command any thing contrary to the word of *God*, they are not to be actually obeyed: *see Esther* 3.2, 3. *Dan.* 3.18. & 6.10, 13. *Act.* 4. 19. *and* 5.29. *See Bp. Andrews on the third Com. and Par. on Rom.* 13. i *1 Tim.* 2.2.

Christians should also *redeem and improve time* k, (it being short and uncertain, and before *evil* and *worse daies come* l) for private exercises especially, as *Fasting, Prayer and exhorting one another* m, which if you mark, is to be kept up in times of affliction and persecution, more than at other times. For it is said, *Then they that feared the Lord, spake often one to another*: When was that? Look in the verse before, *When they that did work wickedness were set up, and when they that did tempt God, were delivered* m. So the *Apostle* saith, *Not forgetting the assembling of our selves together, &c. & so much the more as ye see the day approching* n. k *6 Couns. Eph.* 5.16. l *Eccl.* 12.1. m *Mal.* 3. 15, 16. n *He.* 10.25.

As *Christ* commanded his *Disciples, be wise as Serpents* a: which use to keep, and preserve their heads, (wherein chiefly the Life is) they also shut their *ears*, and run in any danger, to their holes. *Christians* should thence spiritually learn to be carefull a *6. Couns. Mat.* 10. 16.

ful of *Christs glory*, and not to hearken to temptations, and fly *in danger to the Lord*, (as *David* did) *to be hid with him*: *David* is said, *to behave himself wisely*, yea again, *more wisely*, * which *Saul* took notice of, *and was afraid of him*, so much the more. Its a great *piece of prudence in an evil time to be silent*, *yea and to keep the door of thy mouth from her that lyeth in thy bosom*, for not onely (as the *Prophet* speaks) *Wicked men will lay waite, as he that setteth snares, or a trap, to catch men*: But as our Saviour saith, *The Brother, shall betray the Brother to death, and the Father, the Son, and the Children shall rise up against their Parents*; (as it was in some of the ten Persecutions) Therefore mark the *Apostles* advice, *He that will love life, and see good daies, let him refrain his tongue from evil, and his lips, that they speak no guile.*

7. Couns. * Take heed of flying, without just *Cause*, and *Call*: God threatned some *Israelites, that would fly for fear to Egypt, that the Sword which they feared, should overtake them in Egypt*; And a time may come when those words may be fulfilled, *The shepherds shall have no way to fly, nor the principal of the flock to escape*. Its remarkable, that when *Jeremy went to seperate himself to the Land of Beniamine, he was taken in the gate*; but another time, and

b Psa. 143. 9 Pro. 28. 12
c 1 Sam. 18. 15. 30. and *23. 22.
d Amo. 5. 13
e Mic. 7. 5.
f Jer. 5. 26.
g Mar. 13. 12.
h 1 Pet. 3. 10
i Jer. 42. 15, 16.
k Cha. 25. 35.
l Jer. 37. 12.

in

in greater danger, *God bid Baruch and him*; So one of the *Martyrs*, by letting him down over the Wall of a City, a ſtone fell out of the wall, and broke his Leg; the Centinel hearing the noiſe apprehended him, and he was taken, and put to death. In ſome caſes, doubtleſs it is altogether unlawful to fly; as when the perſecution is *general*; or when a ſtanding, or witneſſing may be to *Gods glory*; or when a man hath a ſpecial *boldneſs* given to him to ſuffer, ſuch as *Stephen and Paul* had; yet in ſome caſes, as well Preachers as other may flee. See *Mat.* 10. 23. *and* 2. 13. *Joh.* 10. 39. *Acts* 8. 1. *and* 11. 19. 9. 25. *and* 19. 13. 1 *Kings* 11. 13. *and* 19. 3. *Mic.* 2. 10. *Heb.* 11. 37. *Rev.* 12. 6. *Chap.* 36. 26. *Act.* 6. 10. *and* 7. 51. 20. 22. 18. 10.

Be preparing & haſting to meet the *Lord* by an earneſt following after what is before you, and do not forſake God, or draw back to any ſin, or ſinful ſervice, but giving your ſelves to prayer (for before the *Angels* deſcend to ſound the *Trumpets* or pour the *Vials*, the ſmoke of the incenſe muſt aſcend to *God n*: And it is very remarkable, that where *God* ſaith, *The Lord our God is one God*; the word *Eched*, which ſignifies *one o* in the *Hebrew*, is written with a great D in the end of it thus, *EcheD*: alſo where it is 8 *Conſ.* *n Rev.* 8. 5. *o Deut.* 6. 4.

is said, *Thou shalt worship no other God*; the word *Achar*, which signifies *other* is written with a great R thus, *AchaR* p, signifying, that God is exceeding jealous in his worship to a letter, & that *he alone*, & *according to his own word only*, must be worshiped; for he that worshipeth any *other*, or *otherwise*, worshipeth the *Beast*, and he that worshippeth the *Beast*, worshipeth the *Dragon* and *Devil* q: Therefore do not as the *Jewes* did, change the word *Baal*, into *Boscheth*, but still retained their Idolatry, change *names*, & keep *things*: *Defile not your selves* r, but come perfectly out of *Babylon*, and all false worship, and cleanse and keep your selves pure from all iniquity, & touch not any unclean thing, *That God may receive you* s, and *count you worthy to escape the evils that are coming upon the Earth, and enable you to stand before the Son of man at his appearing*.

Lastly, be *Patient*, for of all other lessons, that is to be exercised in time of tribulation u, for without *that* Christians cannot possesse or injoy their Souls w. And of all graces *patience* sometimes hath the Preheminence: When *Paul reckons up many instances, by which he and Timothy* did prove themselves to be the Ministers of God, and desired to be so approved among the Corinthians, he begins with

Patience

p *Ex.*34. 14

q *Rev.*13. 4

r *Rev.* 3. 4.

s *2Cor.6.17*

t *Luc.21.36*

9. *Connſ.*

u *Ro.*12.12.

w *Luke* 21. 19.

patience. It is a needfull *x*, commendable *y*, and much rewarded grace *z*; It begins in *Christ*, and ends in a Crown and Kingdom, and they *do* best and most *overcome* that use it: *Therefore let patience have its perfect work*. Whilst the husbandman ligheth for the hard season, the Corne rooteth; and whilst he waiteth, the harvest cometh; and this shall begin the words of Consolation.

x *He.* 10.36
y *Ja.* 5. 11:
Rev. 2.2.9.
z *Re.* 13.10.
& 14. 12:
Jam. 1. 4.
Ch. 5. 7.

Because the chief cause of their troubles, and afflictions (especially from *Satan* and his Instruments) is *Christ* himself, and the hatred of men against him; as he saith, *Ye shall be hated of all men for my name-sake a*: *And all these things will they do unto you, for my name-sake b*; *And because they follow the thing that is good c*: *And run not with them* (i. e. the wicked) *into the same excesse of riot*, or confused mixtures *d*, (as it is in some margents) These are properly the causes (as appears clearly, by their not persecuting the same *Persons*, whilst they continue *Profane*, or if they turn *Apostates*) though the *Persecutors* pretend it it is for disobedience to Rulers, &c. which was the main pretence the enemies of the Jews had against *Nehemiah*, and *Ezrae*; the Jewes against *Christ* f, (though *Pilate* himself could see *it was only for envy* g) this also

1. *ground of Consol.*
a *Ma.* 10.20
b *Jo.* 15.21.
c *Ps.* 38.20.
d 1 *Pet.* 4.4.
e *Neh.* 6.6.
f *Luk.* 23.2.
g *Ma.* 27.18

also was imputed to the *Apostles* and *Martyrs* in all Ages, as now it is, but falsly; and the worst enemies may say, (if they speak what is in their consciences) as *Daniels* enemies did, *We shall not find occasion against this Daniel, except we find it against him, concerning the Law of his God* h: And that they might have occasion against him, they would make a Law directly contrary to the Law of God. This is just as if a *School-master*, that hath feud against one of his Scholars father, will give that Scholar a strict command to obey him, but to disobey his Father (whereas he is willing to obey both) and upon the breach of this *unlawful command*, he beats the Scholar; let any judge, which is most worthy of blame, the Master or Scholar.

h *Dan.* 6.5.

2. *ground of Consol.* Because the time of the Saints troubles and afflictions, is their sowing time; *They that sow in tears shall reap in joy, and he that goeth forth weeping, bearing precious seed, shall doubtlesse come again with rejoycing, bringing his sheaves with him* i; Here is promised *joy* for *Sorrow*, *Rejoycing* for *Weeping*, *reaping* for *sowing*, a *coming back* for *going forth*, and *sheaves* for *handfuls*, and all this *certain*. And whilst Gods people are sowing the precious seed of tears, *God is sowing Light, or comfort, and gladnes*

i *Psa.* 126. 5,6.

gladnesse of heart for them: Therefore a Christian should like a *Husbandman*, k *sow in hope*, and his afflictions, should no more discourage him, than the former rain doth the natural *Sower*: for *Christ* foretold his Disciples, *that they should weep* l, *and lament here* m, but their weeping is as the *labour and pangs of a woman*, in order to following joy n. But marke,

k *Psal.*96. 11

l *Luk.*6.20.
m *Jo.* 16.20
n v. 21.

Thirdly, *Christ* commanded his Disciples, in such time especially to rejoice, and be comfortable, *Rejoice saith he, and be exceeding glad* o, or as another Evangelist writes, *Rejoice ye in that day, and leap for joy*; suffering daies are most proper daies for rejoycing, for then *Christians partake of the sufferings of Christ* q, *and the Spirit of God and of Glory, then rests most upon them* r: Suffering unto a true Saint, is like *Vineger*, which though it be sower, yet it doth make the blood thinner, and causes it to run more effectually through every part.

3. *ground of Consol.*

o *Mat.*5 12
p *Lu.*6. 23.

q 1 *Pe.*4.13
r v. 14.

Because the people of God did generally rejoice in their afflictions: and sufferings: *The Apostles, rejoyced that they were counted worthy to suffer shame for Christs Name* s; So other Saints *took the spoyling of their goods joyfully* t, The Martyrs, like the *Crickets*, were merry in the fire, and like the *Nightingale*, that sings with

4. *ground of Consol.*

s *Act.*5. 41.

t *He.* 10. 34

her bare Breast upon the Thorns. They were as *Paul*, *more than exceedingly joyful in all their tribulations* v: *And as Christians tribulations do abound, so their consolatoins do much more abound* w.

u Cor. 7. 4.
w 2 Cor. 1. 3.

Object. *But Paul was a strong, and an assured Saint, one that had been in the third Heaven, and had a signe of his eternal happinesse: But I am a poor weak and doubting Creature, fearing that I shall not be able to stand in times of great tryal, and so have not such cause of rejoycing.*

Answer. But all believers, as well weak as strong, (for such there were among those scattered Tribes, nay some very carnal x,) are *to count it all joy* (that is, cause and matter of all joy) *when they fall into diverse temptations* y, *or tribulations:* or as *Peter* writing to the same people saith, *If any man suffer as a Christian* (that is for *Christ*, and like *Christ*) *let him glorifie God* z; or make his boast of him in tribulations; nay let him like *Paul*, *glory in his infirmities*, and let *the brother of low degree rejoice, that he is brought low*: For though a weak Christian should fall, yet his fall will not be so dishonourable to God, as the fall of a stronger Christian. But if he stands it will be more to the glory of God, than if he were stronger: *But God bids the weak say, I am strong* a, *and he giveth power to the faint,*

x Jam. 2. 6. & 3. 14. & 5. 5.
y Jam. 1. 2.
z 1 Pe. 4. 16
a Joe. 13. 10.

faint, and to them that have no might (that is in their own eyes) *he increaseth strength*, *b*. Art thou a worm? *He will hide thee in the hollow of his hand* c. Art thou a Lamb? *He will carry thee in his bosome d*. Art thou but a *grain of Corn* (that is ready to goe through the seive) *thou shalt not fall* e, nor *perish*. Art thou a half-peny or *farthing Christian*? yet if thou hast the superscription, and Image of *Christ* upon thee, thou shalt pass: as *Moses* would not leave a hoose, belonging to Israel behind him in *Egypt*, no more will *Christ* leave any of his in *Babylon*, or corruption; *Fear not f*, (saith he) *little flock*, *for it is your Fathers good pleasure*, *to give you the Kingdom*: The least veines receive blood from the *Liver*, as well as the greatest, and the lowest, and meanest members protection, and influence from the head, as well as the highest and chiefest; and the smallest and lowest boughs, are in lesse danger of being blown down, than the greatest and tallest; and as I read of a great bodied fowl, whilst she upbraided the *Swallow* with the littlenesse of her body, was her self shot at and kil'd by the Fowler. Many poor illiterate Tradesmen, and Husbandmen (as in the former Persecutions) will stand when many learned (and highly accounted of) Preachers and Professors will fall. Also *God* will

b Es. 40. 29.
c Es. 51. 16.
d & 40. 11.
e Amo. 9. 9.
f Lu. 12. 32.

will do most of his great works by such mean instruments: as God said, *that out of the mouth of Babes and Sucklings, he will ordain Strength, that he may still* (or make to cease, marg.) *the enemy and the avenger* g; *and by the feet of the poor, and the steps of the needy, God will tread down the mighty; And the least of the flock shall lead them out* h; *yea the worm Jacob, shall thresh the Mountains, and beat them small, and make the Hills as Chaffe* i: These (as a little sort of flies, that so trouble the Lyons, as to make them scratch out their own eyes, by which they are taken and overcome) will be too hard for the mightiest men, if they meddle with them. Therefore you Rulers of the earth, *touch not Gods annointed, and do his Prophets no harm*, (which are his Saints, as *Abram*, *Isaac* and others) for here *God* rebuked Kings, as *Abimalek*, *Pharoah*, *Uzziah*, yea good *Asa* for their sakes k.

Because right sufferers (that is, that suffer for a right cause, with right hearts and ends, and in a right manner) are right heires of Heaven: These are *heirs-male* upon whom (next Christ) heaven is entailed. *For theirs* (meaning the persecuted) *is the kingdom of Heaven* l: nay persecution is as necessary a *condition* of salvation (in some sense) as any other. *If we suffer with him, we shall be glorified together* m; *and if we suffer*

g *Psal.* 8. 2.
h *Es.* 26. 5. 6
i *Es.* 41. 15.
k *Psal.* 105. 14, 15. *Gen.* 12. 17. & 20. 3. 2 *Chr.* 26. 21 & 2. 16. 10, 12.
5. *ground of Consol.*
l *Mat.* 5. 10
m *Rom.* 8. 17

for with him, we shall reign with him n: leave the crosse and loose the Crown, but bear the crosse, and wear the Crown. n 1 *Ti*. 2. 12.

6. ground of Consol.

Because no adversary but God can hurt, or make us miserable: *Who is he* (saith *Peter*) *that can harme you, if you be followers of that which is good?* be at Peace with God, & he wil make all creatures to be at peace with you o 1 *Pet*. 3. 13. p *Pro*. 16. 7. q *Job* 5. 17, 23.

7. ground of Consol.

Because present sufferers have the benefit of the Prayers, Tears, and sufferings of *Jesus Christ*, offered whilst he was in the flesh: nay the Prayers, Tears and sufferings of all the Saints and Martyrs, do cry and call for Judgements upon the last generation of Persecutors, *Hab*. 2. 17. *Mat*. 23. 35. *Rev*. 6. 10. *and* 18. 24.

8. ground of Consol.

Because *Christ* himself lives, as well as his people, in expectation of having his enemies subdued, and of his kingdom: and to that end will he come, *Heb*. 10. 30. *Lu*. 18. 7, 8. *He*. 10. 37. 2 *Th*. 1. 10. *Lu*. 12. 15.

9. ground of Consol.

Because Saints have the Decree, Covenant, VVord, Oath, Writing, Seales, and earnest of God, for the exaltation of his Son, the deliverance of his Church and Children, and the utter and total destruction of all his Sons, and his Saints enemies.

10. ground of Consol.

Because many of the signes of Christs coming have been, and continue, compare them in *Mat*. 24. *and Mar*. 13. with what we have heard and seen, r *Job*. 37. 14 *and let us wisely consider, and search out Gods works*, though others slight and will not see them. s *Ps*. 111. 2.

11. ground of Consol.

You have the opinions, Testimonies and writings of many worthy servants of the Lord, who did fore-

tel (I may say Prophesy) that the end of the Churches troubles, would be about our time; and adde thereto, the apprehensions, and expectations, of the godly and learned living yet: with what is said in *Pr.* 11.5. *The wicked shall fall by his own wickedness.*

se Ps. 102.13
Deut. 11.27
Jer. 51. 6.
Rev. 10. 6.

Lastly, it is matter of comfort to Gods suffering people, that God sees their afflictions, *Act.* 7,34 that he is sencible thereof, afflicted with them, in all their afflictions, *Esa.* 63.9. *Jer.* 31.20. that he intends them much good, and no hurt thereby, *Jer.* 29.12 and 25. 6. that he doth not willingly put this yoak upon them, *Lam.* 3. 33. but doth most willingly take it off, *Hos.* 11.4. he doth afflict them in measure, *Je* 46. 28. he doth it to prove and try them, *Deu.* 8.2. 2 *Chr.* 32.31. He repents him for afflicting them. *Deu.* 32. 36. *Ps.* 135.14. He feeds, sans, and purifies them by afflictions, *Mich.* 6.14. *Esa.* 1,25, & 27.9. *Heb.* 12.10. he then remembers them, and the Covenant he made with them most of all, *Psa.* 136.23. *Ne* 9.17. he is not ashamed then to own them for his people, *He.* 11.16 he shewes them mercy purposely, that their enemies may shew them mercy, *Jer.* 42.12. 1 *Ki.* 8.5. he will throughly plead their cause against their enemies. *Je.* 50.34. & 51.3. and he stretches his hand against the wrath of their enemies, and restrains it: *Ps.* 138.7: 86.11. & rescues them out of their hands, when they think they hold them fastest, *Je.* 50. 33,34. And he saith he will cut off their enemies, before their faces and they shall no more oppress them, but they shall see their fall, *Ps.* 58.8,9,10,11. *Es.* 17.19. Je. 46.18. *Pr.* 29.16, and they themselves shall be in due time perfectly delivered, *Ps.* 37.4 *Pr.* 12,13 *Je.* 24.7. 1 *Co* 10.13. And God will yet, set his Son upon his holy hill, and Kingdom, in despite of his enemies, *Ps.* 2.6. *Es.* 9.6. and if any wil detain Gods Ark the Church, they will have cause to say, as the Philistines did, *woe to us*, 1 *Sam.* 4.7. Let all therefore that fear God love Christ, and wish well to Zion, say with Jeremiah, *so be it, O Lord, Jer.* 11. 5.

Some

Some Scriptural Observations, Spiritual Experiences, pithy Sentences, and plain Comparisons, tending to Edification.

IN the first Creation, God created the *matter* and *substance* of the Creation first, and afterwards divided and formed the same: So in the second or *New Creation* (or in the work of *Regeneration*, so called, 2 *Cor.* 5. 17. *Gal.* 6. 15. *Ephes.* 2. 10.) first, God createth Principles, or infuseth the habits of Grace (so called) into men, when there is none, (*Phil.* 2. 12. *Act.* 9. 4, 5.) and then distinguisheth and divideth the same. The *Old* and *New* Creation *compared* Gen. 1. 2.

2. In the *distinction* between the *parts* and *Works* of the first Creation, some are *higher* Ver. 4.

and some *lower*; as the Firmament higher than the Earth: So some part of the work of Grace is in the *supernal*, or uppermost room of the Soul (that most stately building of God) the *Understanding*, in which is placed *true Light* and *Knowledge*; and in the *Will* (the Wine-Celler of God) is seated *Obedience*, 1 *John* 5. 20. 2 *Cor.* 10. 5.

3. Between these two, are placed the *Affections*; some whereof (as Joy, Love, Desire, and Hope) are like the Waters above the Firmament, and the other (as Sorrow, Grief, and Hatred) like the Waters below the Firmament. *V.* 7.

4. In the first Creation God's Spirit moved upon the Waters: So in the second Creation, the Spirit *convinceth*, *quickneth*, *sanctifieth*, *&c.* Jo. 16. 8. & 6. 63. 1 Pet. 1. 2. *V.* 2.

5. In the first Creation, God by his Command and Word made all things; so by his Word God works *Regeneration* and *Grace in the Soul*, *John* 4. 41. and 6. 63. 1 *Pet.* 1. 23. Jam. 1. 18. Psal. 19. 7. *V.* 3, 6, 9. 20, 26.

6. In the order of the first Creation (or rather *Formation*, *Division*, or *Distinction*) God created and formed Light: so in the order of Regeneration, God first creates *Light* and *Knowledge*, 2 *Cor.* 4. 6. *Acts* 26. *V.* 3.

26. 15, 18. 2 *Cor.* 3. 16. *Heb.* 8. 10.

7. In the first Creation, the Lights (as the Sun, Moon and Stars) were appointed to divide, and distinguish the day from the night: So in the second Creation (or *Regeneration*) Jesus Christ, his Spirit and Graces, do distinguish Believers from Unbelievers, and between themselves in the state of *believing* and *regeneracy*, and the state of *unbelief* and *unregeneracy*, in which they were in before, *Rom.* 8. 10, 11. *Eph.* 2. 12, 13. and 5. 8. 1 *Thess.* 5. 5. 1 *Pet.* 2. 10. 1 *Joh.* 3. 4. *V.* 14, 16.

8. In order the Evening, or time of darkness and disconsolation is before the morning or day of comfort and consolation; (set down in the first Creation) So is the darkness, sorrow, fear, trouble, bondage, doubts and disconsolations of a Christian first in his Conversion; or, his whole time in this Life is the evening of that Eternal Day they are to live with Christ in Heaven: See *Prov.* 4. 18. *Psal.* 88. 6. *Isa.* 50. 10. 1 *Cor.* 13. 9. 1 *John* 3. 2. *Ver.* 5, 13, 19, &c.

9. In the first Creation, the Trees, (and so doubtless the Herbs) had their Seed in them which brought forth fruit: So the Trees and Herbs of Grace, true Believers and Regenerate Persons have the seed of *V.* 12.

the Spirit, the Word of God, and his Grace in them, which is the cause of their bearing spiritual fruit, 1 *Joh.* 3. 9. *Mat.* 13. 23. 2 *Pet.* 1. 4.

V. 21, 25, *&c.* 10. When God in the first Creation had made the Creatures, he saw them all good: So when God hath wrought the second Creation, or work of Sanctification in the hearts of men, he sees them good (and not before) *Psal.* 37. 23. *Rom.* 5. 7.

11. In the first Creation God made Man after his own Image (that is, in soveraignty over the Creatures, or like the Father, Son and Spirit, that is, consisting of *spirit*, *soul* and *body*, 1 *Thess.* 5. 23.) So in the second Creation or *Regeneration*, God doth create Men after his own Image, in Knowledge, Righteousness, true Holiness, and Love, *Col.* 3. 10. *Eph.* 4. 24. 1 *Joh.* 4. 17, 18.

V. 5, 13, 19, *&c.* 12. In the first Creation God made some Creatures one day, and some another, till He had finished the whole. So God he makes some new creatures one day, and some another; and some in one Age, and some in another, till He hath converted his whole (Elect and Redeemed) number.

V. 27. 13. In the first Creation, God created the Woman in the Man, and then out of the

the Man, and for the Man. So in the Reſtitution of Man, the Church of God is choſen in Chriſt, and made holy by his Holineſs, and for his Glory, *Epheſ.* 1. 4. and 3. 9. *Ezek.* 16. 14. *Hoſ.* 3. 3. 1 *Pet.* 2. 9. *and Ch.* 2. 18, 21, *&c.*

14. When God made the Creatures at firſt, he commanded them to multiply, and accordingly they did. So when God works Grace in the hearts of his People, he commands that they grow in grace, and they do ſo, 2 *Pet.* 3. 18. *Pſal.* 84. 7. and 92. 12, 13, 14.

Laſtly, When the Lord had ended the work of Creation, he reſted, and the Sabbath begun: So when the Lord hath finiſhed the work of converting all his People, then the Eternal Reſt and Raign of the Saints will begin, *Matth.* 13. 48, 49. *Mark* 13. 20, 27. *Ch.* 22. 3.

Saints ſhould fear every *Sin*, but no *Sufferings*, *Pſal.* 4. 4. *Revel.* 2. 10.

There is a guilt that Saints may communicate to others, and contract from others; both to be removed by new acts of Faith and Repentance.

It is a great eaſe to, and unburthening of the Soul, to confeſs Sin, *ſenſibly*, *humbly*, *brokenly*, and with *hatred* to it.

It is the property of a true Chriſtian, to

justifie God, and to judge himself under the greatest Afflictions.

Christ and *Sin* are most magnified in the eyes of Believers in their Affliction, but in a different *manner*, and to a different *end*: and then *Christ* is most desired, and *Sin* most despised.

It is the duty of a Christian, to *suspect* and *search* himself, when he doth not know evil by himself.

It is, and should be the care of a Christian, not to suffer *for Sin*, nor sin *in suffering*.

Account the least spiritual thing, better than the greatest and best outward and temporal things.

There is no real bondage, but what is either *from*, or *for* Sin.

Christians will sooner overcome their outward Enemies by praying for them, than by praying against them.

Bad times well improved, are far better than good times not redeemed, or misspent.

The heaviest afflictions on Earth, are but light in comparison of *Christ's sufferings*, *Sins deserts*, or the *punishment* of the *Wicked* in Hell.

Let not Christians by their own prudence,

dence think to prevent *Afflictions*, for they cannot avoid them, 1 *Thess.* 3. 3. 2 *Tim.* 3. 12.

The World's *Jury* may find Christians guilty; but God can forbear pronouncing the Sentence, or reprieve and pardon the Condemned.

Shut thy eyes from *beholding*, thy ears from *hearing*, and thy heart from *entertaining* Sin.

He hath a good command over his *spirit*, that can stop it when moved with passion; over his *Affections* when they are under sail; and over his *Tongue*, that can silence it when he will.

All Christians must be brought into the *fire*, before they will be brought to *close*: for it is impossible to joyn cold pieces, or one *cold*, and another *hot*. *Compar.*

As the Iron when it looks red in the fire, seems to a looker on, to be fit for the work-man to work it; yet the workman may put it into the fire again, and adde coals to heat it more: So may the Lord do with his suffering People, when they, and others may think they have suffered enough, yet God (*that knows best*) may not think so. *Compar.*

In the way to Heaven, there are three

narrow and *hard passages*, the entrance into the *new birth*, herein a man must leave behind him sinful self: the entrance into *assurance*, therein a man must leave and deny religious self: (that is, look off his own evidences:) and lastly, the gate of *death*, then a man must part with *natural self*, *religious* self, and *sinful self*. The two first I have experienced, the last I expect.

He that is willing to part with his dearest Lust, will be willing to part with his dear Life also.

If a Christian be made free to lay down his Life for *Christ* or his *Cause*; yet let him *sell* or *lose* it at as dear a rate as he can for Christ.

A Christian will have but little comfort to suffer for that which is but a Notion in his head, and not a setled Truth in his heart. Yet,

☞ Note, that the lesser the *Truths* are which *Christians* do suffer for, (*if rightly*) the more their love doth appear to Christ therein.

God's *Minnums* (or least things) are better than the World's *Mountains*, or greatest things.

The Saints are to bear a three-fold Testimony to, and for Christ and his Truths: *Breath-testimony*, *Life-testimony*, and *Blood-testimony*. Speaking

Speaking words, maintaining *Opinions*, and the outward performing of *Duties*, and partaking of *Ordinances*, are but the leaſt things in Religion.

Affections, Parts, or Applauſe from the *World*, or from *Chriſtians*, are very dangerous, and not to be truſted in.

I never truſted Chriſt, but I found him faithful: nor my own heart, but I found it falſe.

In looking upon the Scriptures, and good men, I did learn oft to know what I ſhould be: but I found it hard to be what I knew I ought to be.

From the firſt change wrought in a true Chriſtian, he may fear and ſuſpect himſelf to be a Hypocrite: but he never intends *to be*, never approves *of being a Hypocrite*, nor never countenances himſelf in *Hypocriſie*.

Let God's hiding thy infirmities, and ſecret ſins from thy Enemies, make thee the *freer* and *willinger* to confeſs them unto him.

Learn to know Sin, diſallow of it, diſpiſe it, overcome it inwardly, and to put it from thee; to fear its return, and to be more eſtranged towards it, more watchful to avoid Temptations, and wiſe to ſhun Occaſions that lead to it.

The

The strength of all *Corruptions* sometimes appears in *one*; and do but overcome your *Master-sin*, and you overcome all.

The power and strength of Corruption is but seldom known, to wit, when *Temptations*, *Opportunities* and *Occasions* of Tryal come.

The best way to keep from Sin, is, to set God in his Power, Purity and Glory still before our eyes; to fear our selves; to keep near to Christ; to fast and pray privatly; to engage other Saints for our help; to cherish the holy Spirit; to keep up constant practice of Holiness; to provide contrary means against it; to resolve strongly to withstand it: to eye God's Promises, Commands and Threatnings; to withstand the first occasions; to reason it off at a distance; to believe it away when it comes near; to avoid all occasione thereof.

When you would repent for some secret sins you have committed: it is *better* and *safer* sometimes to do it in a general way, than to think and speak of the same particularly: for Satan and Sin will be ready to step in, when they know we are attempting any thing against them.

It is advantagious for a Christian to disclose

diſcloſe Satan's ſecrets to *God* and to his People; but to keep his own ſecrets from him as much as he can.

That ſoul doth ſoon grow empty, that is alwayes *letting out*, but not carefull to *lay in*.

It is not for one that hath but little Grace (and particularly knowledge) to be too forward among more able and knowing Chriſtians: for then is his time to learn.

Chriſtians ſhould not be to learn their *Duties* when they ſhould be doing them; nor doing them, when they ſhould be *ſuffering* for them.

Take heed Profeſſors, leſt you be alwayes wooing Chriſt, and yet never married to him: Of being *Concubines* and not *Queens*, *Cant.* 6. 8. *Com.*

Be not as the untilled ground, bearing graſs for the beaſts of your *Luſts*: but be like the *Field*, or *Garden*, bringing forth fruit for the Husbandman and Dreſſer. *Com.*

Be not as the Rock or Stone-wall, which have ſavoury & medicinable Herbs growing thereon for others, but the Rock and Wall themſelves never the better for them. Having gifts to edifie others; but your own hearts never the better. *Com.*

Sin to a man before his Converſion, is like

like *cold Iron*, which he can hold in his
Com. hand without trouble: but after Conversion (Sin heated by the fire of the Law) is like hot Iron, which a man will willingly cast away.

Lay *in*, lay *up*, and lay *out* for Christ.

Remember that you will shortly reach Immortality, but never Eternity.

Make Christ your *All*, and you will be sure to lay down your self *All*.

☞ Keeping from Sin is *Soul-Preservative-*
Com. *Physick*: Repentance for Sin is *Soul-Restorative-Physick*.

Consider that when you are not assaulted with Temptations, Satan is damming and pounding, and he will suddenly draw up his sluce and let loose upon you.

Satan doth not (*like God*) warn before he strike.

Christs Work is *Wages*, and his Service *perfect Freedom*.

The *Love of the Master*, the *Sweetness of the Service*, and *the Greatness of the Reward*, are sufficient Encouragements to serve Christ.

Afflictions sink the *flesh*, and raise the *Spirit*.

To receive *Evil* (*viz.* Affliction) for doing *Good*, is sweet.

A Christians *security* and *safety*, is in doing his duty: and he should study his *duty* more then his *safety*.

He that loves not Christ more than his lust, or his life, is like to lose Christ, and his life: but he that loves Christ more then his life, will be sure to save, and keep both.

Strive greatly, to have and to exercise a good *Conscience* towards God, and men; to commit thy soul, life and cause to the Lord; and to expect the worst of men, and the best of Christ.

Some Saints do *ill* in seeking to do *well*; especially in provoking and pressing other Christans in dark and doubtfull things, beyond their own *Apprehensions*, *Consciences*, the *bent of their spirits* and *abilities*. This is,

As a man that is Exceedingly well-horst'd, travelling with others that are but meanly horst'd, drives too hard for his Companions; who yet intend to go to the same Place, and endeavour to travel as fast as they can. *Com.*

Christ is unto the soul as the *Load-Stone* to the *Iron*, dawing it to it Self: or the *Chrystal* to other stones, putting *beauty* and *lustre* on them. *Com.*

Sence

Sence over-rules *Imagination*; *Reason*, *Sence*; and *Faith* all three in a true Christian.

A Christian beholds Christ in the deepest affliction as well as in the most spiritual Ordinance.

Com. As one beholds the Sun in looking upon a deep Pond, as well as in looking up to heaven.

A true Christian when he goes hence, changes neither his *Work* nor *Company*; but his *Place* and *Condition* only.

God leads many of his best friends by the hand without Candle light (or assurance) to their rests.

Com. To dye should be no more to a Christian then to breath, or to pass over a great
Com. River on a Sure *Bridge*, or in a Safe Boat:
Com. or to return from a *Field*, where a man hath been working, to his own house to take his rest.

To be able to resist *strong Temptations*, there must be either store of *in-laid Grace*, or faith must fly quickly to *that Grace* laid up in Christ for it.

Com. Christ is like a *tender Parent* that is carefull to bring up his Children; but many Professors like *Undutiful*, and *Unnatural* Children, forget them in their straits:

ſtraits: Contented to be maintained by Truth in *Proſperity*, but not to maintain Truth in *Adverſity*.

Corruptions are like Wormes in the *maw* or *ſtomach*, which will eat through the ſoul, unleſs *ſcattered*, *killed*, and *purged out*. *Com.*

The only way ſometimes for a Chriſtian to avoyd the force of temptation, is (Soulderlike) to fall down on his face, when he ſees the *Cannon* or *Musket* fir'd againſt him. *Com.*

A Chriſtians eye ſhould be like the *Adamant*, turning only toward one *Point*, even *Chriſt*. *Com.*

Much grace (eſpecially zeal) and exerciſed brings perſecution: As the ſweeter and better the Fruit is, the more ſlinging there is at the Tree. *Com.*

Make haſt to doe thy *work* (Chriſtian) and God will make haſt to give thee thy *wages*.

Oh Chriſtian, why ſhould not that pleaſe thee who art but *finite*; that pleaſes God who is *infinite*, even Chriſt? Pray that thy laſt *dayes*, and laſt *works* may be thy beſt; And that when thou com'ſt to *dye*, thou mayſt have nothing elſe to do but *dye*.

Thou muſt dye *once* whether thou Suffer or no, and thou canſt dye but *once* if thou ſuffer.

The

The sins of Saints are new Sufferings to Christ; and the Sufferings of Saints are the wounds of Christ.

A Saint should desire to die that he may be fully freed from *sin*; have a full *fruition* of *Christ* that he may be above all fears and doubts; and able to serve the Lord *successantly*, and *unwearidly*.

Reading the Scriptures helps *Meditation*, *Meditation Prayer*, and *Prayer* every *good Work*.

When you come to *die*, it will trouble you not only that you liv'd *sinfully* (or in doing evil) but *sloathfully*, in not doing good: nay, not only that you were *sloathfull in good*, but that you spent so much time in things *lesse profitable*, which should have been spent *about*, and *in* the things which were most *advantagious*.

Man may come too late to God, (when the door is shut) but God never comes to late to *men*.

Christ may come in to afflicted Souls, through some *back-door* (or Affliction) which they do not expect him to come *through*, or *in at*.

Com. Let the Child be contented to take the breast the Mother will give it, and then it shall have both: so be contented with what

what Christ gives you, and you shall want nothing.

To see the want of Grace, is *much*, the worth of Grace *more*.

'Tis hard to get Grace, hard to get assurance of Grace, hard to use it, and not abuse it.

'Tis very hard to behold our own gift without pride, and the gifts of others (if they excel ours) without envy.

As a little *Candle-stick* becomes a small *Candle*; so a litle Church a Pastor or Teacher that hath but little grace, and weak gifts. *Com.*

It is better and surer for thy self to be a *Toe* than an *Eye*; a *Member*, then a *Teacher* in a Congregation. And this I often wish'd might have been my condition.

Take heed of covering any mans good with his Evil, but let the one plead for him as well as the other against him.

Do not commend thy friend, nor discommend thy foe too much; lest thou be judg'd to be partial.

Lose not thy *reward* by seeking thy *self* in thy work.

I have oft observed that some old welstor'd Christians, are like Merchants who have full *ware-houses*, but will sell but in *Com.*

Whole-sales: And other young Professors like *pidling-pedlers* crying about the streets every *trifle*.

Com. I have observed that men of great *learning* and *parts*, or of great wealth and power, have (for the most part) disturbed and devided Churches.

Also that those Churches never stood long, that made *Opinion*, and not *Godl-fess* and *Christianity*, the foundation of their nellowship.

The best way for a Teacher, and his Congregation to live quietly, and comfortably together; is for either of them to give to the other what God requires, and not to *demand*, *expect* or *exact* one from another: and so Husband and Wife and all other Natural Relations.

He commands most, and *best*, that commands in *love*, *humility* and *self-denyingly*.

He is most a *Master*, that is most a *Servant*. Be not ye *Christians* call'd *Masters*: & yet the *People* give them honor, according to their *place*, *grace*, *years* and *labours*.

He hath not learned to *rule*, that hath not learned to *obey*.

An *even*, *through-pac'd*, *self-fearing*, *heart-melting* Christian, is alwayes best.

Ruffling *opinion sowing*, and *Church-rent-*

ing

ing Persons and Professors, have commonly more self then *grace*.

A Christian should Earnestly desire that his Sun might set in a *white Cloud*, and that he might goe out of the World, as a *Perfume*, and not as a *Snuffe*. *Com.*

The world is a *great nothing*; deluding the bad, disturbing, and distracting the good.

Satan works more upon men by *slight* then by *might*; avoid his *cunning*, and thou wilt avoid his *cruelty*.

The holy *Law of God* teaches a man to see his own *deformity*; and requires from him to it *conformity*.

Some *Sins* floate on the *Top*, or appear in the lives of Christians: but *others* sink to the *bottome*, and lurk secretly.

Sin is sometimes like a *sleepy Lion* in the Soul, which *temptation* soon awakens. *Com.*

Hypocrites *hearts* are like *stincking Ponds*, wherein *Frogs* live, and *fish* die; lusts *feed*, and grace (if it were there) starves. *Com.*

The *Divel* is like the *Turkie-cock* (or *Crocodile*) if you *turn* upon him he will flie from you; but if you *flee* from him, he will *pursue* you. *Com.*

It is better sometimes to slight the Divel, then to fight him.

Christ puts most of his oyle in broken Vessels; in broken hearts there is most grace, and best kept.

Be never at peace with *Satan*, *sin*, or Christs *implacable enemies*.

The less a man strives for himself, the more will Christ strive for him.

O my Soul! look for death hourly, long for it greatly, prepare for it carefully, meet, and welcome it joyfuly: for 'tis Christs Servant to direct his Spouse (the soul) to him, and thy friend that comes to set thee at liberty from thy sins. It will discharge thee from thy prison, dismiss thee from thy debts, and bring thee at once to enjoy all thy desires.

Com. O Lord as a signe that I shall be able to dye for thee; let me find my Corruption dying in me, by Power from thee.

Though God hath baricado'd the street of man's Soul with grace, strength, and strong fence, yet the Enemy Satan often assaults it; But by faith's making Christ a *shield*, and a *Second*, the Christian resists, and overcomes.

Thoughts of our own death, will tend much to deaden sin.

Christians should be contented to have a pro-

a propriety in things sometimes when they doe not partake of them; as the wicked partake of them when they have no propriety in them.

God hath set the *tongue* between the *brains* and *heart*, that it may advise with both, and within two guards to keep it in, and yet 'tis *unruly*.

Prayer is a good preparative to *Suffering*; when Christ had prayed he went out to meet *Judas*, Joh. 18. 4.

He that will not take example, shall make an example.

Afflictions are Christs *love-tokens*, Jer. 12. 7. Heb. 12. 6. Rev. 3. 9. And Christians are never more *tendered*, then when most *afflicted*, as *Ephraim*, Jer. 31. 20.

A Christians soul should be like the Dial, going according to the Sun, or following Christ. *Com.*

Small sins yeilded to, make way for *greater*, and one sin for another.

He that converts a sinner, Covers a world (or multitude) of sins, and gains more then a world, to wit a Soul.

Saints should labour to Lord it *over* their Corruptions; as their Corruptions did formerly Lord it *over* them.

The best Saints have need to be caution'd and warn'd, and to take heed of what

they are like to be moſt free from, Luke 21. 34.

God hath given a man a little mouth, and a narrow throat, that man may not exceed in Eating.

To take pains about *unneceſſary*, and *unprofitable things*, is laborioufly to miſpend time.

A heart unconverted, is contented with nothing but what is helping it on to *hell*: and it hath never enough of that (to wit ſin) and a heart converted is never ſatisfied but with what helps it towards *heaven*, and yet thinks he hath never enough thereof; to wit, of *Chriſt*, and *grace*.

It is good to curb naturall, and acquired gifts, but to give the reign to grace; and let grace alwaies *lead*, *rule*, and *maſter* gifts.

Zeal without *knowledge* to guide it, is like mettel in a *blind Horſe*, which ſtumbles, and overthrows the *Rider*.

Young Chriſtians (commonly) want a *curb*, and old Chriſtians a *Spurre*.

Com. Prefer not a young Chriſtian of *greater parts*, before an old Saint of *meaner*; nor a young man of *wealth*, before an old man of *wiſedom*.

Be not ambitious of *love*, and thou ſhalt not be ſo ſoon an object of *envy*.

Get Christ (O Christian) to bind thy *Conscience* to the peace, and thy *affections* and *flesh* to the good Behaviour.

Spend all thy grace against thy Lust, but none upon it.

Had I neither Scripture nor Reason to disswade me from being one of those call'd *Quakers*, their self-conceitedness, censoriousness, and that their chiefest Godliness doth stand in the least things of Religion, (as in *thouing*, *keeping on the hat*, &c.) and in outward affliction of the body, according to those Scriptures, Pro. 11.17. Col. 2.23. I could never be of their Judgement and way. I have tryed them enough to know them to be *worse*, and *less* then they yet seem to be.

A difference I found between *City* and *Country* Professors: In the City there is much meat had with little labour, and much eaten but undigested; but in the Country little Spiritual food, with great labour, which causes good *digestion* and *stomack*.

The hardest duty in Christianity is to deny *Self*, and to destroy *sin*.

Com.

The *ship of Christ* (the Church) is now under saile and bound homewards (Heaven-wards) The *Pilot* (Christ) is Skilful and the *wind* (the Spirit) strong and direct;

though the *Sea* (this world) be boysterous, and tempestuous. I am sure we shall lose but the trash, the Jewels will be safe.

As the *Martyr* professed he had rather be a *Martyr* then a *Monarch*; so should every Christian.

It is a special favour, and great promotion to *Suffer*.

A Christian should seek to live so *holy*, that he may keep Christ in Heaven *undispleased* (as a Cylent his Advocate) and the Spirit within him *ungrieved*, his Conscience *undefiled*, *unwounded*, and *unseared*, his Profession *unstained*, his Brethren *unoffended*; and poore sinners *unstumbled*.

Take heed Christian of tempting Satan by letting thy thoughts run out sinfully, by thy *Eyes*, *Ears*, *tongue*, &c. which he observes, and which he will take as an Invitation to tempt thee.

Com. As a wicked Adulterer will take the wanton words and Speeches of a Harlot, a ground to encourage him to attempt wickedness with her.

Satan accuses God to men, and men to God; But Christ excuses, and answers all his Accusations against his people.

Jud. 9. Christians should doe as the *Shechemites* did, when their City (their own Souls

Souls in ſtrength) was beaten down, fly to their Tower, even Chriſt.

A Chriſtian ſhould be like the morning and evening *ſtar* (which is thought to be the ſame) ſtill follow the *Sun*, Chriſt. *Com.*

Welcome thou (thy Land-lord) *Chriſt* into thy *Cottage* now, and he will welcom thee into his *Palace* here-after.

The true *knowledge* of Chriſt brings *Conſolation*, and the right *Profeſſion* and *Practice* of him, *Perſecution*.

Clear *knowledge* of Chriſt in the *underſtanding*, begets fervent *love* in the *heart*, and both, *Godlineſs* in the *life*.

When a man is *impriſoned*, and ſhut up *from men*, he is the more ſhut up *with God*.

Account it not *reſtraint* as long as thy heart can goe out towards *God*, and his *people*, and *waies*, in *affection* and *Prayer*.

Retiredneſs, and *cloſe impriſonment*, drives a man to hold cloſer *Communion* with God, and to a *ſtricter Search* of himſelf.

I would be glad to be *out* of the *World*, when I have no *Service* to do for God *in it*.

He that would live for *himſelf* (only or chiefly) in the world, is not worthy to *live* a *day* in it.

If I may not have *Liberty to ſerve Chriſt*,

I would have the Glory *to Suffer for Christ.*

Never fear *Death*, but when *sin* is in the way to it, either as a cloud hiding thy *assurance*, or as a provoking Cause pulling death as a punishment upon thee.

I would not have God pluck me to *heaven* in *Anger*; As a master seeing his Servant *sleepy* or *sloathful*, turns him out of the field, and from his work to sleep and take his rest at home. *Com.*

I would willingly *work* for Christ to eternity (if I could) without asking any more *wages* then *I* had already, and *skill*, *power*, and *delight* to do his work.

If an Earthly *Jubilee*, or outward *deliverance* come to Gods *people* whilst thou live here, be resolved to give both thy Ears to be bor'd through, and to *abide with him*, and *return* no more to *sin*, or the *world*.

Never reckon what thou hast of outward and wordly *things*, unless it be to *Praise God for them*, or to *Serve God better with them*.

Compar. Take heed that preparatory *meditation* (to prayer) doth not prevent *Prayer* it self; or put you beside *Prayer*.

Secret *Prayer* is either a familiar Speaking *to God*, and *with God*: or a pouring out of the heart *before God*, through his Son

our

(our Saviour) by his *Spirit*.

Sometimes *ejaculations*, or ſhort and ſudden *Pantings* and breathings out of *deſires* to God, may be more acceptable *to him* and prevailing *with him*, then *long prayers*.

One of the three *Radicall ſins* ſpoken of in 1 Joh. 2.16. is every man's *maſter-ſin*.

My *ſtrongeſt*, *greateſt*, and moſt *fervent frequent deſires*, were to be found *in Chriſts righteouſneſs*, to *convert ſinners*, to be *Holy* in all manner of *Converſation*, and to have my *lot* and *living* among and with the *people*, and *Saints* of *God*.

There may be great difference between the *temper of* a Chriſtian *one time* and *another*, yea in the excerciſing of his *gifts*, in *Praying*, *Preaching*, &c.

I often found my heart in dayes of *humiliation*, more *affected*, and *melted* by the Prayers of *weaker*, then *ſtronger* Brethren.

And likewiſe obſerv'd, that (ſometimes) in matters of *counſel*, and *advice* in the Church, God hath given out his minde more clearly and convincingly by ſuch as were *leſs eſteemed* in the Church, then thoſe that were *moſt eſteemed*. Even as the hindermoſt Hound hits upon the *Scent*, when all the pack beſides loſe it.

True

True Godliness and *Hypocrysie*, are best discern'd in *turnings*, and *changes*: either when they change their conditions by *Marriages*, or are exalted to *offices*: or when new *opinions* begin to grow.

Mark when you see a *Professor* that hath been careful to walk with other *Christians*, and to follow the *Ordinances* of God constantly, and closely: if he begin to *lagge* behind, and to *with-draw*, he is surely under some sore *temptation*: or hath faln into & under some *sin*, or, which is worse, may be dangerously suspected for a *Hypocrite*. The like of one that hath been very *confident*, and *cheerful*, and is grown *doubtful and sad*.

Com. As the sappyest wood will hardlyest take fire: so the Spiritualest Christian, is hardlyest overcome with *temptation* and *corruption*: *I* do not remember that ever fear and threatning did as much prevail with me as love and kindness: or that *I* did atempt to overcome any man so much by *might* and *cruelty*, as by *perswasion* and *mercy*.

I never repented me (since my Conversion) of any thing *I said*, *did* or *suffered* for Christ; or for walking in his way, or *joyning* with his people: nor resolved to goe on in any *sin*, or turn back from the way of God, or *aside* from the Commandements of God; or to *leave* Church-Society.

One

One ſin hath coſt me more Sorrow, then all my Sufferings.

It is happy to dye in the Lord, and honourable to dye for the Lord.

A Priſon or perſecution is to a Chriſtian, as ſome ſcaring thing that one ſees in the night at a diſtance, but when he comes near it, and to know it, he is not at all afraid of it.

A man ſhould hold ſin as one would hold a *hot-iron*, ready to fling it out of his hand: but hold the Goſpel, and his Profeſſion as a man would hold a *Silver-cup* that hath dainty meat in it (which though it be hot, yet he will not let it fall) or like a *glaſs* that hath wine in it, which a man will not willingly let ſlip out of his hand. *Com.* *Com.*

Seek to find out your own *Errors*, before another find them out: and to write your own *Errata's*.

It is now with all (or moſt) Chriſtians, as with men that had been at a very great and full feaſt, who have Surfeited thereby and are ſtomack-ſick, and willing rather then to continue ſo to take a vomit, and caſt up all to the dogges: ſo Chriſtians had rather caſt up all the ſweet *Morſels* and *mamocks* of worldly things, which they have ſwallowed down, to the wicked *Com.*

againe,

againe, then have them lye as guilts upon their *Consciences*, or *blocks* between their Souls and Christ.

The Kings of the earth will ere long be *Fanaticks* (that is wise fools) and see their folly and madness in joyning with the Beast against the Lambe. But first, the Lamb must give one sound *overthrow*, and *fall* to the Beast, Rev. 17.14, 16.

When the Lord is trying his People, they should be trying themselves.

I never remembered that I had such a hard thought of God, as to think he did wrong me *in* or *by* any thing he layd upon me.

Christians should not desire *deliverance* before the time appointed; for that is as if a woman should desire to have her child born, before the *full* and *due* time.

Com.

Some mercies are *big-belly'd* mercies, that have many mercies in their wombes, as *Election*, *Redemption*, &c.

Election is like the conception, *Redemption* like the quickning in the womb, *Conversion* like the birth, and *Perseverance* in holiness, like growth.

Com.

A man that goes up stairs, step by step, may come to the Top at last, as well as he that strides *two* or *three* steps of the stairs at once: so a *soft-pac'd Christian* by

Com.

continu-

continuance and *perseverance*, will reach heaven at last.

It is a commendable thing in a *Traveller* so to travel in the *morning*, as to continue, or mend his pace in the *Evenning*: Soe for a *Christian* to run faster, the nearer he comes to the *mark*, and end of the *race*.

Christians are apt to feel, and fear *Punishment*, more then *sin*, which is the cause of it.

Gods people must expect in the world, the Entertainment of Strangers.

When Gods people are *humble* enough, and the wicked *high* enough, and the Lords appointed time come, then expect deliverance to the Godly and not before.

Take heed of being *humbled*, and yet *unhumble*, that is, of being brought outwardly *low*, and yet the heart continue still *high*.

Sins in Saints are like weeds weeded out of a *garden*, or field, which lye in the *Alleys*, or *Reanes*, but never grow there againe. *Com.*

Or as weeds cast out in *the high-way*, which an *Enemy* casts into the garden again, but yet cannot make them grow there any more: Soe *Satan* cannot make the Sins of Saints grow in them againe, *Com.*

when

when they are once ſeparated from them.

Com. A Hypocrite is like a *white-ſtone* in the water among other Stones, and of the ſame nature with other ſtones there, *hard*, *heavy*, *cold*, and *inflexible*, and differs onely in colour.

Com. A true Chriſtian is like a *flint-ſtone*, which though it fall into water, yet it keeps, and retains fire in it ſtill: ſo doth he retain his *grace*, notwithſtanding his corruption.

Labour to act thoſe graces chiefly, that are moſt contrary to your maſter-ſins and chief corruptions.

Com. Sins doe dye and fall off from Chriſtians, as the leaves fall from trees in Autumn, by degrees.

☞ Chriſtians are now as *Abram* was, driven out of Egypt, and come where they were before, or into their firſt ſtate; therefore they ſhould offer to the Lord as he did, Gen. 13. 3.

God is now ſpoyling us, of what would otherwiſe have ſpoyl'd us.

He that ſerves the Lord *without aſſurance*, ſerves him without ſo much as an earneſt: and doubtleſs that Servant muſt needs love his Maſter much, that ſerves him, and yet knows not his Maſters love to him.

The

The Lord hath Saints enough to divide into three Bodies, some to *suffer for him*, some to destroy *Babylon*, and some to be for *Seed-corn*, to sow again in the earth.

If a man were to have his choice of two *Sisters* to be his *wife*, the one will not marry him unless he will make her a *Jointure* presently: the other is free to refer that wholly to him: which of these two will he be likelyest to take for his wife? So it is between *Christ*, and *one* that will take him upon *self-conditions*; and *another* that is willing to take *Christ* upon Christs conditions: or to refer himself wholly to him. *Com.*

Learn by lighter crosses, to *look* and *prepare for* heavier.

When the affliction grows greater, and heavier, Gods people will cry out more earnestly to the Lord; as when some *part* or *Member* is sorely tweak'd; or as the *Grapes* when they have most weight, and pressure, give forth their *juice* most freely. *Com.*

In two cases 'tis hard to act faith, (1) when there is no thing sencible or visible to second and support it: or (2) when there is very much to fill the outward senses.

It is a very common and ordinary thing for most, or all *Professors*, to be in one of two *extreams*: either to *overvalue*, or *undervalue*

dervalue Instruments, Creatures, and Ordinances.

Churches gathered in *Prosperity* will hardly stand, or continue together in *Adversity*.

The more Saints do *beleeve*, and *suffer*, the more they may expect of the Spirit, Joh. 7. 38. 1 Pet. 4. 14.

Com. A Child of God may know the weight of *sin* by Christs *sufferings*: for if that strong Barr of steel did bend under the weight of our sins: what shall poor weak man do who is but a *reed*, or *rush*?

Be more thoughtful and careful, how to use what you *have* to Gods glory, then to gain *more*.

As our good works and performances, should have an operation upon our souls and hearts, to strengthen *faith*: so should our weakenesses, and sins, to work *repentance*.

The Lord freely *gives*, and justly *takes away*.

The exercising of graces, do naturally destroy sin; and the more you abound in *Acts* of grace, the more you encrease the *habit*, Heb. 6. 22.

The Law causeth sickness of Soul, but the Gospel healeth the same.

When Saints perceive their sins growing weak,

weak, they ſhould then proſecute them moſt.

A Saint is to put forth his *Faith* in Prayer, & afterwards follow his *Prayer*, with Faith.

In the midſt of earthly *buſineſſes*, the ſoul ſhould redeeme ſome ſpecial time for *ſecret* and *private* duties.

It is the will of Chriſt; that Saints ſhould rejoyce more in what Chriſt hath *done* for them, then in what they have done or can *do* for him.

Its a great condeſcention in God, to afflict or lay his hand upon man: and in that ſenſe the Apoſtle exhorts *Beleevers*, not to deſpiſe or think little of the chaſtning of the Lord, Heb, 12.5.

Learn to obſerve what God gives without *asking*, and what he gives in *anſwer* to Prayer: for the one begets *thankfulneſs* the *other* more *Prayer*.

Chriſt kept the Law *legally*, Beleevers keep it *Evangelically*: he perfectly, they purpoſingly, and endeavouringly. *Com.*

A Beleevers *aſſurance* and chiefeſt *joy*, doth not ariſe from his *Sanctification*: (becauſe that is imperfect here in degrees) but from his *Juſtification*, Rom. 5. 2. 1 Pet. 1. 8.

A *Beleever* is to ſhut the eye of *Reaſon*, if he will clearly ſee with the eye of *Faith*.

Com. The Promise is a Christians *perspective*, and his Faith his *eye*, with which he looks through it upon *Christ*, and *God the Father* in him.

Look upon Christ first *without* you, then search for him *within* you.

Ask thy Soul whether it be willing to receive Christ upon his own *terms*, and for his own sake, and to accept of *Pardon* and *Life* through him freely, without looking at all upon thy owne Righteousnes; and art thou contented that Christ should be honoured *in*, and by *thee*, and thou *despised*, and *dishonoured* for his sake.

God carries on the work of grace in beleevers, usually.

1. According to their natural constitutions, and parts.

2. According to the means they are under, whether *Legal* or *Evangelical*.

3. According to the things he hath to *do* by them, or he intends to call them to *suffer*.

4. According to the shortnes or length of time they are to live in the world.

5. According as they have been before their Conversion *greater*, or *lesse* sinners.

In Duties Christians should,

1. Look for to meet with God, and enjoy

enjoy communion with him.

2. Expect to hear, and receive from God.

3. To return somewhat to God; but yet know thou canst return but of his own to him, 1 Chron. 29. 14.

1. God did take off, and from his people their sins, before he laid them on Christ. And,

2. God cannot (in justice, and to speak with Reverence) take them off Christ, and lay them on them again.

God makes us *feel* him (or his hand) that he may *hear* us; *strokes* makes *cryes*, and *whippings* mournfull *complaints* to him.

God *troubles* us that we may turn to him, and leaves us a *while*, for to see whether we will *follow* after him.

A *Saint* sometimes is like a little *Child* in the Arms of the *Father*, or *Mother*, who may have *Suger* offered to it by a *stranger*, which it may looke upon, and have some liking to, yet he will not thereby be drawn from the *Father* or *Mother*, to the stranger: So the bait of *Temptation* or *Corruption*, cannot, and shall not draw a Saint quite from Christ. *Com.*

My soul bear up with *Christ*, bear off from *Satan* and the *world*; bear down thy

corruption, and bear forth thy *Teſtimony*.

The preſent Afflictions upon Gods people, are partly for their *ſins*, & let them thank themſelves, (*yet God too*) for their *Sufferings*.

It's *ſtrange*, and a very bad *Sign* to ſee *Saints* look more upon the ſins of the wicked to ripen them for *miſery*, then after *ſelf-humiliation* and *holyneſs*, to ripen and fit themſelves for *mercy*.

And 'tis the Sign of a hard heart, to deſire the *wickeds* Eternal deſtruction, for the obtaining of our *own* temporall, and corporal liberty, ſafety, and honour:

Com. As if one ſhould deſire to have another caſt into the fire, and be burnt, that himſelf may be warmed.

He that cannot pitty the *Sinner*, and hate *ſin*, doth not reprove out of *love* to Chriſt, nor from a *gracious Spirit*.

He that loves not a *Reprover*, and priſes not his *reproof*, neither profits thereby; is more his *ſins*, than his *Souls* friend.

Com. As a ſpoonful of *Strong-water* will be much prized (though but ſmall) when one is fainting; or a little knap of *Sugar* after a bitter *pill*: ſo will a little comfort *in* or *after* affliction, be eſteem'd by a *Chriſtian*.

If thou haſt faln into *ſin* through violent *Temptations*, ſeek ſpeedily for *Repentance*

tance for it, *recovery* out of it, and *reformation* from it.

If God hath kept thee from *falling*, ſtill fear, watch, pray, and live by Faith on Chriſt.

I have experienc'd ſometimes, that thoughts of Gods goodneſs, and my own vileneſs coming in at once, have drawn tears of *joy*, mingled with *ſorrow*.

No power can keep him in bonds, whom *truth* and *innocency* acquits.

Our end in being in the *world*, is not to be to our *ſelves*.

Though the people of God may be *kil'd*, yet they can neither be *hurt* nor *overcome*.

Chriſtians though diſagreeing in *opinion*, ſhould agree in *affection*: and differing in Controverſie, yet ſhould agree in Charity.

It is a very ſad thing neither to be careful to do *well*, nor to repent for doing *ill*.

The *Potion* that Chriſt gives us is not near ſo bitter, as his *Cordial* is ſweet.

Chriſt deals with a Chriſtian, as a man would with his wife, who made him drink a poyſon'd cup for her ſake, puts a drop of it upon her *hand* or *face*, which cauſes a *Bliſter*: onely to make her ſenſible what *Com.*

he suffered for her. Christians sufferings are but as a drop to the Sea, in comparison of Christs sufferings: or a little water put over the cup of poyson, whereof he drank.

As the nature of man doth seek prosperity, to likewise it doth abuse it.

Saints may partly know one another by *grace*, as well as by *face*.

Com. The Sun clouded, makes the Sun more desired; so Christ.

Fear not *fire*, if sin be not the *fuel* that maintaines it.

Com. That *Physick* works most effectually, that removes most *bad humors*, and purges away most *Excrements*: so *doth* that *affliction* that purges the heart, and life most from *sin*.

Com. Christians are like *Rivers* when they come near the Sea, the *Tides* come forth to meet them: so doth Christ by his Spirit, and consolation, those Saints that are near *heaven*: and the greater flood there is in the River, the faster it runs; so *Christians* the more their Persecutions are, the swifter they fly by *faith*, and run in *Holiness* Heaven-wards.

Com. That's a sorry Child, that obey's his Father sooner for correcting him, then out of love to him, or in obedience to his command; and yet such naughty *Children* are too many *Christians*. Things

Things are not to be beloved for the *place* ſake, but the place for the *things* ſake; as *Gregory* Biſhop of *Rome* ſaid. A good obſervation for thoſe that put holineſs in places.

The fear of *Death* is ingrafted in the common-nature of all men, but Faith works it out of *Chriſtians*.

Nothing will be terrible where the love of God is *apprehended*; and nothing grievous: where love to Chriſt is *exerciſed*.

Learn to prefer *Chriſt* before *ſelf*, and *ſuffering* above *ſinning*.

Look for ſuffering as for exaltation, for it is an honour to be accounted worthy, and a double honour to be enabled and carryed through ſafely.

I would not *dye* as long as I might live to honour Chriſt: nor *live* unleſs I might either live to *doe*, or *ſuffer* for him.

As the *little Infant* will not be content with the *Mother* without the *breaſt*: nor the *breaſt* without the *Mother*: ſo a Saint will not be content with *Chriſt*, without his *Ordinances*: much leſs with the uſe of *Ordinances* without *Chriſt*. *Com.*

As a *Phyſitian* leaves a man that (he *ſees* after all means uſed) growes *worſe*, and *deſperate*: ſo doth the Lord, the *hopeleſs ſinner*, that hath rejected all the *Com.*

Means

Meanes of his own *Salvation.*

Com. As the heavy *Milſtone* turns eaſily, and ſwiftly, by the ſtrength of water: ſo doth the heart of man, by the powerful water of Gods Spirit.

Chriſt hath more to do, to bring men to be reconciled to God, then God to men: And that,

1. Becauſe, God is *willing* and *inclinable* thereto, but men *unwilling.*

2. Becauſe, God is *Satisfied* with his *Son*, which *men* are not.

Com. As *courſe Cloth* though put into the ſame *Fat*, and continued there a like time with Cloth which is *finer*, yet will not take ſo perfect a *colour*: ſo a man that is of a bad *nature*, though he be converted, will not appear ſo gracious, as he that hath a better *nature*; *viz.* one that is *quiet*, or *meek* by nature.

Com. As the *Olive*, though it be grafted into the *Vine*, yet ſtill brings forth *Olive* his own fruit as well as *Grapes*; ſo a Chriſtian thats grafted into Chriſt, brings forth ſome *Fruite* of *Nature*, as well as of *Grace.*

If every Chriſtian did follow cloſely his own *work*, the *Trade* of Religion would go *better on.*

It is a great part of a Chriſtians trouble, that

that he can be no time what he would be: (viz. *sinless*, and *serviceful*) nor at all times, what he is some times; viz. slighting *sin*, judging *self*, loving *Christ*, and despising the *world* greatly.

As a young *Bird* (before his Feathers grow) hops from one *Bough* to another, and returns to his *Nest* againe; but when his feathers are grown, forsakes the Tree: so a Christian till his *Faith* be grown, goes from *signe* to *signe*, turning in to his own *righteousness*, but when his *Faith* or *assurance* is grown, he flyes off *himself* to *Christ*. *Com.*

As ground that is rough, and full of roots requires more strength, and skill in Plowing: so old sinners hardned in sins, will require more skill, and power to convince, and convert them. *Com.*

My most Sanctifying Thoughts.

1. The thought of Gods most free, and continued *love* to me.

2. The thought of what Christ hath *done* for me.

3. The thought of what I have *been*, and *done* against him.

4. The thought of what God, and Christ are *to me*, and I *to them*.

5. The thought of Christs *Excellency*, and

and some Saints *Eminencies*.

6. The thought of *Death*, and of *Judgement*.

7. The thought of what I shall *be*, and shall *have* hereafter.

Com. As the Moon, and Stars receive all their Light from the Sun; so the *Church*, and *Ministers* receive all their knowledge from Christ.

A true Christian will desire to be freed,

From
1. Doubts of his Eternal condition.
2. The power of corruption.
3. The fleyness of the Law in the Conscience.
4. The fierce Temptations of Satan.
5. Scruples in matters of Opinion.
6. Wicked places, and persons, where a man can neither do, nor receive Good, nor be without danger of Evil.
8. The fear of Death.

A true Christian should be (and will be) much taken *with*, and rejoyce *at*,

1. The least *revelation* of truth.
2. The least *Communion* with God, and Christ, through the Spirit.
3. The least *additional* measure of holiness.
4. The least good Success God gives him in his work.

5. The

5. The least prosperity Gods people Enjoy in the world.
6. To be counted *worthy* and made *able* to suffer for Christ.

A Beleever should learn,

1. To know God in Christ.
2. Himself in Christ.
3. Christ in him.
4. Himself as he was without Christ, 1. Wicked, and wretched. 2. Unwilling and weak in good.

The life of a true Believer; is,

1. In the Lord, 1 Thes. 1. 1. 1 Joh. 2. 27.
2. On the Lord, Rom. 1. 17, Gal. 2. 20.
3. By and from the Lord, Joh. 6. 57.
4. To the Lord, Rom. 14. 8. Luke, 20. 38. Gal. 2. 19.
5. With the Lord, 2 Cor. 13. 4. 1 Thes. 5. 10. Rom. 6. 8.

Suffering is not only a *duty*, but a *Dignity*, and not only a *matter of necessity*, but of *choice* to a good Christian; For the *Cross* is inlay'd with a *Crown*.

God hath taken away some that were *too good* for the world, and God leaves others in the world to grow *better* by afflictions.

God requires from Saints but *Sincere obedience*, and utmost *endeavour*, but from Christ *perfect obedience*.

Some

Some Signs and Characters of a true CHRISTIAN.

A true Christian is one that hath had clear convictions of *sin*, (especially his *master-sin* and *unbelief*) and of *Christ*; that is, of the want, and worth of him; and of *Judgement*, that is, of punishment as the due desert of his sin, *Joh.* 16. 8.

2. He is *unbottomed*, and *broken* off from himself, he hath no confidence in himself: his *Birth*, *Education*, *Parts*, *Performances*, and *best works* are impure, and imperfect in his own sight, *Phil.* 3. 3. *Isa.* 64. 6.

3. He is hardly *brought* to beleeve, he hardly *beleeves* that he doth beleeve, and hardly *casts away* his confidence when he doth once truly beleeve.

4. He upon *self-suspition* doth greatly desire to be *searched*, and doth earnestly *searcheth* himself, *Psal.* 139. 1. and last, and 77. 6.

5. He doth never resolve to go on in any sin.

6. He prayes to God most against his *dearest* and *master-sin*; and praises God most when he hath power against it.

7. He

7. He never repents for any *ſin* forſaken, *good* he hath done, or *affliction* he hath ſuffered for Chriſt.

8. He hath *amity* to all Saints, and ſeeks *unity* among all Saints, and makes *Union-ſhip*, and *Saint-ſhip*, the ground of his *fellowſhip*, and *Communion-ſhip*, *Phil.* 1. 5. 1 *Pet.* 2. 17. *Rom.* 14. 4. 1 *Cor.* 1. 9, 10,

9. In reading of Scripture he obſerves what helps on his *holineſs*, and teaches *ſelf-denial*, as well as what increaſes *knowledge*.

10. He cares not what he *hath*, whither he *goes*, nor what he *ſuffers* with *Chriſt*, and *without ſin*.

11. His *faith* helps on his *holyneſs*, and his *holyneſs* helps up his *faith*.

12. He is one that alwayes reſolves to follow Chriſt through every *condition*, (or through thick, and thin) yet much *ſuſpects*, and *fears* he ſhall not be able to hold out.

13. He ſeeks, and priſes *holyneſs*, to ſerve God here, as much or more then *happineſs* hereafter.

14. He keeps himſelf from his own (i. e. his dear and maſter) ſin, and iniquity, 2 *Sam.* 23. 24.

15. He

15. He fears *God*, and *sin*, more then *men* and *suffering*, *Gen.* 39. 9. *Dan.* 3. 17, 18.

16. He neglects not his duty, though he knows there is great danger in doing it, *Dan.* 6. 10.

17. He is one that is careful to lay in, and to get true grace in his *heart*, as well as in his *Profession*, as the wise *Scribe*, *Mat.* 13. and wise *Virgins*, *Mat.* 25.

18. He can and dare do no hing against the *truth*, 2 *Cor.* 13. 8. Especially if he *knows* it.

19. He cleaves to the Lord, and follows after the Lord *fully* in the *worst times*, and *when others forsake him*, *Num.* 14 24. *Joh.* 6. 68.

20. He respects all, (and rejects none of Gods) Commandments, *Psal.* 119. 6. 2 *Sam.* 22. 23.

21. He takes patiently and thankfully the harshest words, and the hardest dealings of God, 1 *Sam.* 3. 18. 2 *Kings* 20. 19. *Job* 1. 14. *to the end.*

22. He is much affected *with*, and afflicted *for* the Sufferings of the Godly, and Sins of the Wicked; as *David*, *Jeremiah*, *Lot*, *Paul*, &c.

23. He is one that when he is recovered out of his *Backsliding*, remembers his former

former good condition, and prizes it; and praiſes God, and hates his ſin more than he did before, *Hoſ.* 2. 7. and 14. 2, 3, 8.

24. He ſeeks and eſteems *Sincerity* more than any garniſhing gifts, and prizes plain and poor Saints that are *honeſt* and *upright*, more than thoſe that have *parts* & *wealth*, if they be leſſe ſincere.

25. He hath a great deſire to joyn himſelf with the Saints of God, and to continue with them when he comes to know them, and to be convinced throughly of their wayes, *Pſal.* 47. 9. *marg.* and 27. 4. *Cant.* 1. 7. *Iſa.* 56. 3. 1 *Joh.* 2. 19.

26. He is one that knows the Voice of Chriſt, and will hear onely his Voice, *Joh.* 10. 4, 5. 1 *Joh.* 4. 6.

27. He is greatly *afflicted* and *troubled* at and for the *Affliction* of the Righteous, *Nehem.* 1. 3, 4. *Lam.* 3. 51.

28. He is one that exerciſeth a good *Conſcience* in all things, *Heb.* 13. 8.

But what are the eaſieſt Signs, or Marks, for young and weak Saints to find in them?

29. He deſires to fear God and His Name, and deſires Grace for Grace ſake, *Nehem.* 1. 11.

30. He doth enquire how he may be ſaved, *Act.* 2. 37. and 9. 6. and 16. 30.

31. He is one that prayes at his first Conversion, *Act.9.11.* God hath no still-born Children.

32. He desires earnestly the *sincere milk of the Word*, 1 *Pet.* 2. 2.

33. He hath a *soft*, *circumcised*, and *new heart*, and is a *new Creature*, Ezek. 36.26. 2 *Cor.*5. 17.

34. He is either one that *suffers himself*, or is a *companion* of such, 2 *Tim.* 3. 12. *Heb.* 10. 33.

The care of a true Christian is,

1. To wait on God, *Isa.*8.17. and 25.9.
2. To walk with God, *Gen.*5.22,24. and 6. 9. and 24. 40.
3. To work all his works in and for God, *Joh.*3.21. *Rom.*6.10. 1 *Cor.*10.31.
4. To bring his will to submit to the will of God in every thing, *Mark* 26. 42. *Heb.*10. 7.

Take heed of sinning presumptuously,
(i. e.)

1. Knowingly, *Luke* 12. 47. *Heb.* 6. 4, 6. 2 *Pet.* 2. 20.
2. Willingly, and wilfully, *Hos.* 5. 11. *Heb.* 10. 26.
3. By contemning the *Law* and *Love* of *God*, *Prov.*3. 13. *Rom.* 2. 4.

4. By

4. By slighting *Jesus Christ*'s Person, Power, and his Blood, *Mat.* 12. 24. *Luke* 19. 14. *Heb.* 10. 29.
5. By blaspheming and doing despight to the Spirit of God, *Luke* 11. 15. *Heb.* 10. 29.
6. By falling into the hands of God without *Christ*, and *true Sanctification*, *Heb.* 10. 29.

A Christian in Affliction, if he understand not what God intends thereby should believe God intends not to hurt him: As a *Wife* or a *Child* that a *Husband* or *Father* brings into a *Wood* or *Water*, yet they are confident it is not to *hang* or *drown* them.

It is a sign that People do not *repent*, when they grow worse, *Rev.* 16. 9, 11.

A *passionate* and *troubled* spirit is like a little *Pryll of Water*, which every showre of *Rain*, or *Beast* that passes thorow doth change the colour of it, and make muddy.

Quick *Onsets* and *Endeavours* to *Reform*, are far better than many *Purposes* and *Resolutions*.

It should trouble a Christian much to have such Graces which he receives from God, beget so little good in him.

Oh my soul! will neither great *Love*,

great *Mercy*, great *Forbearance*, great *Intreaty*, nor great *Wages* prevail with thee to serve *Christ* freer and better!

A deep *sence* of sin, begets deep *sorrow* for sin: and true *sorrow for sin* leads to *well-grounded Faith*, from hence flows inward *Peace*, *Joy*, and *Holiness*.

The Lord would soon turn from *his Wrath*, if men were turned from their *Wickedness*.

A Christian is not only to be *contented* with any condition, but he is to be *religiously contented* (or in a religious manner) not as a meer man, and to see that the least things he hath more than he deserves, and the worst things that he endures, yet *sweetned* and *sanctified* to him.

Com. As a Husbandman when great Rain comes, unyoaks his Oxen, and turns them home, (where they are feeding and gathering new strength to work again) So God doth his Children in time of *Affliction* and *Persecution*.

Com. A Christians time of Affliction is like to a Womans *washing* or *scouring day*, when the *Cloaths* or *Vessels* are all out of order; but it is in order to set them in a better frame speedily.

Of all men a Christian may be freer to *lose*, or to *part* with any thing than another man:

man: for he loſes nothing but either what is hurtful to him, (to wit, his ſins) or what he ſhall *regain* and *recover* of a better ſort, and in a more abundant degree: As if he loſe a *ſmall temporal* ESTATE, he hath in *reverſion* an *Eternal* INHERITANCE: If he lays down a body that is full of *Corruption*, he ſhall have another *free* from *Corruption*: and therfore he may ſay (better than the Heathen could) What I keep I *loſe*, and what I give, or lay out, I *ſave*.

The Lord hath (I am perſwaded) done more by the Afflictions which he hath lately brought upon his People, than either was done, or like to be done by any other wayes, or means: *Viz.*

1. He hath driven his People more *together*, and made them more *one* * *Oneneſs among Saints is a Pearl of great value.*

2. He hath ſeparated more between *them* and the *World*, like winnowing, drives the *Chaff* further from the *Wheat*.

3. He hath convinced them more of their *miſcarriages*, both towards *him*, and toward one *another*.

4. He hath made them to know *perſons* and *things* better.

5. To prize Spiritual *Priviledges* and *Ordinances* more. Such a *fulneſs* as Chriſti-

* *Unio* in Latine, ſignifies *Union*, or a *Pearl*.

ans had of Ordinances made them despise them, like the *Israelites* the *Manna*.

6. To experience their own weakness of *Faith*, together with their great *misbelief*, by checking the over-much *Confidence* of his *Saints*.

7. To cry more *earnestly* to him, and wait more *constantly* on him.

8. They are unloaded and much discharged of the *burden* of the *World*.

A Christian should take heed lest he be giving way to his heart, to steal out *now* and *then* to *sin*, and get some *sweet-bits* thereof between *Duties*.

He should be careful also, to fence that *Gap* most, by which the *strongest Temptations* do enter oftenest in.

There will be a reviving of *old sins*, if there be not *effectual Repentance* for them, and a care by *Faith* through all *Duties* and *Ordinances* to get new strength against them, and a *constant watch* kept over them.

When God makes the World *too hot* for his People to *hold*, then they will let *it go*.

A Christian comes not to know the *weakness* of his *Grace*, till the Spirit ceases to work *in* and by *it*: nor the *power* of his *Corruption*, till *Satan* works therein by his *Temptation*.

A

A Christian's *flesh* should keep from the *shew*, and his *Conscience* from the *guilt* of *Sin*.

Sin's *best* is before, but its *worst* is behind; and the *sting* and *tayl* of it longer than it self.

Where Sin is not *killed*, it will *kill*.

Sin was condemned by *Christ* to save the *sinner*, Rom. 8. 3. Oh then let not the *Sinner* seek to save the *Sin* to condemn *Christ* again.

As the natural Sun the nearer it is to us, and the more direct over us, the less shadow it casteth: So Christ the *nearer* he is to us, the less *Darkness* and *Sin* we have.

Christians should account *restraints* from Sin, *great Mercies* to them; but *Recoveries* out of Sin with advantage, *greater*.

Sin hath no *mother* but a man's heart, nor *father* but Satan.

Sin draws the Soul into it, either by *power* or *policy*, by *force* or by *fraud*.

Christians should not give offence *carelessly*, nor take offence *causelessly*.

Fear thy *Friends* more than thy *Foes*, thy *Sins* more than thy *Sufferings*, and *Liberty* more than *Bondage*.

Some Christians have four *Thorns* that grieve them, a Thorn of *Affliction* from God, a Thorn of *Persecution* from men,

and a Thorn of *Temptation* from Satan, and of *Corruption* in themſelves; which is the worſt, and that which ſhould trouble them moſt.

Though a man may be bled in time of *ſelf-oſtentation* both by *God* and *men*; by God in *Affliction*, and by men through *Perſecution*, *Reproaches*, *&c.* yet that Vein is apt to fill up ſtill.

Chriſtians ſhould deſire to be *hand-faſted*, and *heart-tied* to the Lord, and to be ſtrong in *Faith* on Chriſt, *Love* to him, and *Reſolution* for him.

Self-loathing deſtroyes *ſelf-love* much; and the more we *loath* our ſelves, the better we *love* others.

Chriſtians ſhould not envy the *patience* of God towards their Enemies; for it is nothing in compariſon of what *grace* he ſhews to them.

If *Affliction* doth us good, we ſhould not deſire to be free from it, till it does us more good, much leſs, if it hath not done us any good at all.

The reaſon why men do not more magnifie *GOD's Grace*, is, becauſe they do not behold their own *vileneſs*; and the reaſon why men do not ſee their own *vileneſs* more, is, becauſe they do not apprehend God's *Goodneſs* more clearly and fully.

God's

God's *Goodneſs* and *Grace* are experienced much,

1. *In keeping the ſoul from ſin*, or *recovering the ſoul, after falls, out of ſin.*

2. *In ſuccouring the ſoul in time of temptation.*

3. *In ſupporting it under Affliction.*

4. *In quickening it to*, and *carrying it through Duties.*

When a Chriſtian comes to be as weary of his *Sins* as of his *Sufferings*, God will certainly put them to an end.

One of the chiefeſt works of the ſoul, is, *ſelf-examination*; and yet a Chriſtian will find himſelf *moſt backward* thereto, and *ſooneſt weary* therein.

The more a ſoul is exerciſed in ſpiritual *meditation*, the leſs with carnal *temptation.*

The more frequent and powerfull in *private Prayer*, the more free *from*, and the more potent *againſt* Corruptions.

A true Chriſtian may ſometimes (as far as he is fleſhly) deſire and long to have his Luſt ſatisfied: like a man in a Feaver that deſires what is hurtful to him; but when he is out of that *ſick* and ſinful fit, he can praiſe God that he was kept from it. *Com.*

Take the *beſt Chriſtian* at the worſt, and you cannot diſcern any *difference* between him and a *wicked man*; and ſo a *Hypocrite* on the contrary.

Sea-

Seasonable and unexpected Mercies, are *very sweet*, and *acceptable*.

Com. A Christian in affliction is like the *Divi-Duck* upon the Water, sometimes *swimming pleasantly upon the top of the Water*, and sometimes again *diving under Water*, and yet as safe then, as at any other time.

Justice should go by rule in all things, and neither *fame*, *falshood* nor *favour* should point out persons for suffering.

Fame, *False-witness*, or *Zeal for the Truth*, I expect will bring me to my *Death*, if it be unnatural.

It is a common principle in Nature, That no man can or should judge his Enemy, or be Judge in his own Cause.

A suffering Christian should see that *Innocency* be the ground-work of his *Suffering*, and *Patience* the perfection thereof; or *Innocency* the beginning, and *Patience* the effect thereof.

To be in a *little Prison*, is in one sence better than to be in a *great one*: for a man shall not weary himself so soon in walking in it: And what is the whole World but a Prison to a Christian?

Slothfulness is the Cradle of *Sin*, which the Devil rocks.

Christ wil be soon sensible of those Saints *Sufferings*, that are sensible of their own *Sins*.

It

It is the *least* of Afflictions to be afflicted by men, for they can afflict but the outward man only; and of all Enemies *Man* is the weakeſt. But *God*, *Conſcience*, yea *Satan*, and *Sin*, *can* and *do* afflict the Soul, which is more intolerable.

There is no power in the Creatures to do either *good* or *hurt*, but as God diſpoſes them; for it is God *that puts his Sword into their hand*, Ezek. 30. 24.

Perſecutors do with Chriſtians as men do with Fiſh that are upon dry-land, ſling them into the Water and their own Element *Heaven*, and they think they harm them in *caſting* them into their own *Center*. *Com.*

Chriſtians ſhould no more fear *Men*, nor care for *Afflictions* or *Perſecutions* from them, than *Wives* and *Children* ſhould fear to ſee their *Husbands*, or *Fathers*, carry *Swords*, *Axes*, or *Rods* in their hands: for ſo, and no otherwiſe are the Wicked in God's hand, *Pſal.* 17. 14. *Iſa.* 10. 15.

Take heed of *reproving* or *upbraiding* another in *ſelf-paſſion*, or to provoke his *paſſion*.

The Lord now ſhakes his *viſible Church*, as a Tree is ſhaken, that the rotten fruit may fall off.

Chriſtians *in* and *under* their Sufferings, ſhould be growing *holy*; and *through* their Sufferings,

Sufferings, be going and growing more *happy*.

They have but a *slight Profession*, whose Profession doth not lead them out of *Sin*, and through *Suffering*.

Some Observations and Experiences concerning Dreams.

1. That some are *divine*, and doubtless from God.

2. Some others *natural*, either from the *constitution of the body*, the business wherein one's mind or body have been exercised about, or from the *nature of the meat that one hath eaten*, or *of the weather*, if wet and moist, then *doleful* and *sad Dreams*, *&c.*

3. Some *diabolical*, or from the *Devil*: sometimes these are obviously wicked; as *murderous*, *malicious*, *unclean*, *gluttenous*, *&c.* But those that are most dangerous, are *delusive Dreams* (such doubtless as the false Prophets had, *Jer.* 23. 25. and 29. 8. *Zech.* 10. 2. *Jude* v. 8.) whereby the Devil deceives *them*, and they deceive *others*.

Satan can spin a fine small thread from our *fancies* and *imaginations*, and then weave a *Cobweb* to take the foolish Flyes, that are more *doted* about Dreams, then diligent to learn, or to *do* their duties according to the Scriptures. Yet let not this

make

make Christians either condemn or cast away all their Dreams: For,

1. God promised that in Gospel-days, some Christians should *dream Dreams*, *Joel* 2. 28. *Act.* 2. 17.

2. God did in Gospel-dayes, to wit, in the dayes of Christ and his Apostles, manifest himself to divers of his People in that way, *Matth.* 1. 20. and 2. 12. *Act.* 18. 9.

3. This way of revealing Knowledge, and God's Mind unto men, was before the Law, *Gen.* 31. 10, 11, 24. and 37. 5. *Job* 33. 15. *Numb.* 12. 6. and by no Scripture appears to cease.

Careless hearing makes *carnal hearts*, and carnal hearts make *cursed lives*.

Be not too forward to draw on *Persecution*, but rather be *preparing* for it against it comes: for do but keep a *good Conscience*, and shew it in a *godly Conversation*, and you will be sure not to want suffering.

He that will be much in *self-denyal*, must be much in *self-tryal*.

If we could be contented to be *altogether* without Christ, or with *part* of Christ; we need not suffer Persecution.

An *Erroneous Conscience* is a sore Judgment; for a man sins if he follow it, and a man sins if he goes contrary to the *dictates* of it,

That

That Preacher preacheth well, that (by the help of the Spirit) drawes his *Sermon* out of the *Scripture* and his *own heart*, and shewes it in his *practice* before he utters it in the *Pulpit*; and he speaks *to* the heart, that speaks *from* the heart.

For what a Preacher *does*, aswel as what he *speaks*, is *Doctrine* to the People.

The chief end of all the *Scriptures*, is to *know God*, and to *worship him rightly* being known.

Truth brings no Absurdity with it.

The end of the *Law* is not to bring men under its *Righteousness*, but under *Christ's Righteousness*.

Com. A man that is in *Christ*, is like a man that hath a great *Stock*, it will make him active.

Christ is a *Retreating-Place* to Believers, *Psal.* 116. 7.

Com. The Promises of God are as Herbs in a *Garden*, we are never the better for them unless we know their *nature*, and how to *use* and *apply* them.

Com. Believers are sometimes like *Pumps* that have water in them, and yet seem dry till some *fresh water* is poured into them: So they are as those that have no Grace till the Lord gives them some *fresh Grace* to act Grace formerly received.

Let

Let none marvel that a Cloud covers and hides the ſplendor of the *Stars*, when there hath been ſuch an *Eclipſe* upon the *Sun*: no more that ſuch *ſmall ſufferings* ſhould befall the *Saints*, when the *Son of God* did ſuffer *ſo much*.

Chriſtians ſhould take heed leſt God ſhould *ſue* them upon an *Action of Waſte*, for waſting *Time* and miſ-ſpending *Mercies*, *&c.*

Likewiſe, leſt they over-ſhoot themſelves in things lawfull: for mark this, moſt of a Chriſtian's *failings* are either from *good ends*, or *exceſs in lawful things*.

Sence of *Miſery* muſt precede ſence of *Mercy*.

There are two *degrees* or *ſorts* of Miſeries, (1.) *ſinning*, (2.) *ſuffering for Sin*. And two *degrees* or *parts* of felicity, (1.) *Freedom from Sin* and *Suffering*, and (2.) *Fellowſhip* with *God* in *Grace* and *Glory*.

At the day of death (but ſpecially at the Day of Judgment) a Saint will wiſh he had *ſinn'd leſs*, *ſerv'd God better*, and *ſuffered for him* more.

He is a ſtrong Chriſtian that ſeeks God's *Glory* more than his *own Salvation*; but *no* Chriſtian that ſeeks neither.

As it is the character of all Hypocrites (eſpecially theſe of the latter days) to love *them-*

themselves and their *pleasures*, more than *God*, 2 *Tim.* 3. 2, 4. So of true Christians to *love God* better than their *own lives*, *Revel.* 12. 11.

Satan is said *twice* to be cast *out* of Heaven, and *once* cast *down*, Rev. 12. 9, 10.

Duties ill perform'd (or *carnal* Duties) are *spiritual* sins.

Take heed of *Unbelief*: for,

1. It cuts you short of Christ and all his benefits and promises.
2. It binds all your other sins upon you.

It is both Humanity and Christianity to be *courteous*, *kind* and *merciful* to *all*; but not to be *friendly* with all, much less to *confide* in all, or commit your *counsels* to all.

Christians are apt often to be *most weary* of that condition that doth them *most good*.

It is a great evil in Christians to desire to come out of *Affliction*, before it hath wrought Gods end *upon*, and *in them*. As a man that is weary of his Physick whilst it is working.

Com. As a husband that bestows Jewels upon his wife, when she delights more in them than in her *husband*, takes them away again from her: So Christ doth with his People when he sees them abuse the good things he bestows upon them.

When

When , and where Wickedneſſe is moſt, then and there the godly ſhould ſtrive to be moſt godly.

As the *Snow* covers many fowl and dirty places, and things; yet when it is melted, thoſe things will appear: So profeſſion covers many corruptions, which when men fall from, their baſe wickedneſs will appear: *God* doth never out-ſpeak, or out-promiſe his *Power*, *Truth*, and *Faithfulneſs*. *Com.*

If *Gods* people could be diligent at their own work, and leave *God* at his work, they need not fear ſucceſſe.

As the *Stars*, the higher they are, the ſwifter their motion: So *Chriſtians*, the more ſpiritual, the more Active *in the ſervice of God*. *Com.*

Want of love to the *Saints*, and ſenſible thoughts, and conſideration of their Condition, makes us pray ſo *ſeldom*, and ſo *frait-hearted* for them.

Godlineſs is an eying of *God*, *owning of God*, and *imitating*, and *reſpecting* of him in all our waies.

Nothing comes amiſſe to a Godly man, but *Sin*.

Sin undiſcovered, or *unconſidered*, becomes *Sin unrepented*.

Christians may with Godly boldneſs, and reverence as well expect (through *Christ*) that *God* will do his work, which he hath promiſed, as he requires they ſhould do the work they are commanded.

There are many, that ſerve themſelves of *Chriſt*, but few that ſerve *Chriſt*, for his own ſake.

It is hard to be skilful in the work of believing, and diligent in the work of ſanctification at once, becauſe there is a double ſelf-denyal therein, of our righteouſneſs and ſins. A *Chriſtian* ſhould learn to diſcern the *Good*, and *Evil*, and ſtrive to improve the *Talents* he hath received better.

If *Gods* people were not ſometimes afflicted, they would forget both *themſelves*, and others; for affliction works *humiliation* in men themſelves, and compaſſion towards others.

Chriſtians ſhould labour, to ſee ſo much bitterneſs in Sin, as may ſweeten *Chriſt*; and ſo much ſweetneſs in *Chriſt*, as may imbitter ſin to them: and labour to attain to more knowledge in the *Covenant of Grace*; and to ſuch a meaſure of true Repentance, and Reformation, as may make believing eaſy, and *Holineſs* delightful.

It

It is a hard thing for a Profane man to attain to the ſhaddow; a careleſſe (though true *Chriſtian*) to the ſubſtance of *Religion*: So for the true Saint, that hath the ſubſtance, to keep up the ſence, and ſavour either of good *Jeſus*, or bad *Sin*, in his heart alwaies. Oh, what *time* do Saints miſpend? what *duty* neglect? what *Mercy* ſlight? what *Corruptions* imbrace? what *Temptations lye* under? what *corrections* undervalue? Oh, what *heart-qualms* and *fleſhly weakeneſſes* cry upon them to make ready? and yet, how *unready*, *how unripe*, *unwilling unmindful*, *and unthoughtful* are we of our latter end? and this, becauſe we are *unaſſured* of grace, *unweaned* from the world *unweary* of Sin, *unbroken* from ſelf, and *unapprehenſive* of the glory to be revealed, and enjoyed hereafter.

Chriſtians, ſhould be alwaies preſſing for ſome clearer, and fuller Tokens of *Chriſts* love; for more of his conſtant and continued preſence, for more ſence and experience of the inward workings of his ſpirit, and for more of his likeneſs, and Image in Heart and Life.

As a corrupt breath, darkens a tranſpa- *Com.*
rent Glaſs, ſo doth corrupt communications, or a carnal converſation, the *Goſpel* and *Godlineſs*.

F *Gods* people have the love of *God shewed* to, *and set* before them, *shed* in them, and *sealed* to them.

Com. *Christians* should be like *fish* in salt water, keeping themselves among the wicked pure and uncorrupted; and not as *glow-wormes* making a shew of having light, but not having it indeed in them.

Let not a *Christian* leave off his *running*, till he comes to the end of his *Race*, but like the *Moon* though she be eclipsed, yet forsakes not her *Orbe*, nor discontinues her *Course* at all.

Men that are converted, may say as the woman of *Samaria* said, *Joh.* 4. 39. &c. *Now we believe not because of thy saying, for we have heard him our selves*; That though the Preacher tels them things outwardly, they come also to see and hear *Christ* himself in their hearts.

Christ hath sufficient power to propagate his Gospel, and work in the World, though all his Messengers should be *slain*, or *shut up*: And therefore they should not do evil, in hope of doing good, comply with mens *Ceremonies*, under the Notion of propagating *truth*; or pretend their *ministry*, when they intend their *maintenance*.

It is a sad thing to be armed with knowledge, but not with *power* against Sin.

I have often experienced the truth of that Scripture, *That God is a present help in time of trouble*; especially, when I cry unto the Lord for help, even in the *hour and moment* of violent temptation, *God* hath heard me, and frightned away the Temptation. *Psa.* 46. 1

The wonderful work of *God* is much seen in preserving the *Saints*, from the worship of the *Beast*, *Rev.* 15. 2, 3.

Be sure to praise *God*, when you receive power against *Sin*, and *Temptation*; and you shall be sure to find *God* ready to give you power another time, when you want it.

When thou art talking with thy *Eenemy*, be sure to have thy *eye* upon his *Sword*, and thy *hand* upon thy own; watch how *Satan* or *Sin* intends to overcome you, and how you may best disadvantage them.

Be still imployed in doing *good*, and you shall not be much tempted, or troubled with *Evil*.

Some *Christians* have more trouble *from*, and *for temptation* and *Sin*, in one day, than they have for suffering many *Months*.

Though a *Christian* should not adventure, or dare to do, or commit the least *evil*, to gain the greatest *good*: yet sometimes, *God* makes some sin to do more good to a true *Saint*, than many *Ordinances*, and

Com.

and ſervices: As a man, that hath had great *Plague-ſores*, after they have been broken and healed, the party becomes more healthy many years after, (or as ſome of the *Phyſicians* ſay) the ſtrongeſt poyſon (as *Opium*) if it can be maſtered and corrected, it becomes the moſt Soveraign *Phyſick*. But no other *Phyſician* but *Chriſt*, can make *Sin* work good to the *Godly*, as that expreſſion of the *Apoſtle*, *Rom.* 8.28. *All things work together for good*; is judged by many Interpreters, to comprehend *Sin* in it, as well as ſuffering; (as the ſame words, *All things*, are taken in other *Scriptures*, *Act.* 13.39. *Eph.* 5.13.) And ſome ſay, that the drinking of the wine, wherein the *Viper* (which is one of, if not the moſt poyſonful Creature) hath been drowned, will cure the *Leproſy*. But this Viperous *Poyſon*, *Sin*, is warily to be thought on, and underſtood; and 'tis as when a *Husband-man* ſees a *Mole* ſpoyling his ground, he is moved the rather to turn water over it; which is a means to kill and drown many more: So a true *Chriſtian*, ſometimes at the ſight or ſence of one corruption, maketh ſearch for, and finds out many, which puts him more earneſtly to wreſtle with *God* for more of his *Spirit*, *Power* and *grace* againſt them all.

Perkins in his *Caſe of Conſ.*

A

A Hypocrite knowes more than he is willing to do; but a true Saint desires to do what he knows, and to know more that he may do more and better.

The liberty of a *Saint*, is not to be indifferent to do *this*, *or that*, but to be free in things that are excellent. The actual sins of Men, do not so much offend *Christ*, as that they will not have him to be their *Saviour*.

Some means to help on *Assurance*, and *Holiness*.

1. Labour after a clearer knowledge of the *Covenant of Grace*, *and Testament of Christ*; as what Christ hath done, and suffered; *for whom*, and upon *what conditions* men come to partake thereof.

2. Consider these two works, of *Holiness*, and *Assurance*, to be the proper works of the Spirit of God, and therefore is called the *Spirit of Holiness*, *and of Grace*, because it doth *sanctify* and *Seal* the people of God, *Rom.* 1. 7. *Zach.* 12. 10. 2 *Thes.* 2. 13. *Ephes.* 4. 30.

3. The Soul is to be perfectly off from beholding or depending upon any thing in *self*, or done by *self*, *Esa.* 64. 6. 2 *Cor.* 1. 9. *Rev.* 3. 17. When the spirit of God seals our Souls as witnesses, we do believe, and

and are Gods Children, *Eph.* 1. 13. *Rom.* 8. 16. there will be none of our own *Signs*, or *qualifications* seen: but like the *Stars*, they will disappear when the *Sun* shines, yet are still *Stars*, and fixed; so are *Graces* in believers.

4. Be diligent in praying for *Assurance*, and in using other means, especially *self-examination*, *Heb.* 6. 12. 2 *Cor.* 13. 5.

5. Take heed of all Sins, for they put back the Soul, both in *beleiving* and *holiness*, *Psal.* 51. 8, 11. *Luke* 22. 31 32.,

6. Give not way to hard thoughts of God, neither entertain that principle of falling from *Grace* (which cannot possibly consist with *Assurance*) *See Esa.* 63. 16 *and* 64. 8. *Jer.* 3. 19. *and* 32. 40. *Phil.* 1. 6. *Rom.* 8. 35, 36.

7. Look narrowly to your *Hearts*, *Tongues*, *Steps*, and *Waies*, and keep a Diary of Gods dealings, and your own walkings. *Prov.* 4. 23. *Psal.* 24. 25, 26. *Heb.* 12. 13.

8. Exercise *Repentance* constantly upon every *slip*, *and fall* into sin; *confess* them, *mourn* for them, *be ashamed and humbled* for them, and labour to hate them, and loath your selves for them, *Lev.* 26. 40, 41. *Psal.* 32. 15. *Jer.* 3. 21. *Ezek.* 7. 19. 2 *Cor.* 7. 11. *Jam.* 4. 8, 9. *Eze.* 20. 43.

The

THE Lamentations OF JEREMIAH IN MEETER.

CHAP. I.

HOw doth the City ſit alone
that full of People was?
How is ſhe become a widdow?
ſhe that was great (*alas!*)
Among the Nations, and Princeſs
in Power and Glory
Among the Provinces; Is ſhe
become Tributary?

2 She weepeth *now* sore in the night,
and on her cheeks are teares:
She hath none *for* to comfort her,
among all her Lovers.
All her Friends have dealt treach'rously
with her, *and now* they are
Become her *real* Enemies,
she could not them beware.

3 *Judah* is gone into Bondage,
becauſe of Affliction,
For their greatneſs of Servitude,
how ſad is dear Zion?
She dwelleth among the Heathen,
ſhe finds no reſt, *but waits,*
Her Perſecutors overtake
her between the *ſore* ſtraits.

4 The ways of *Zion* do mourn *much,*
becauſe none come *of late,*
Unto the ſolemn Feaſts: but all
her Gates are deſolate:
Her Prieſts do ſigh, her Virgins are
afflicted *too, no leſs,*
And ſhe, *Jeruſalem her ſelf,*
is in *great* bitterneſs.

5 Her Adverſaries are the chief,
her Enemies proſper,

Be-

Becauſe the Lord himſelf, *for ſins*,
hath *ſo* afflicted her:
For her many Tranſgreſſions,
into Captivity,
Her little children are now gone,
before the Enemy.

6 And from the Daughter of *Zion*,
all her beauty departs:
Her Princes *have loſt their Courage*,
and are become like Harts
That find no paſture *any where*
and they are gone *faint*y
Without ſtrength before the face of
the Purſuer *they be*.

7 *Jeruſalem* minded in the
days of her Affliction,
And of her Miſeries, all her
pleaſant things *that are gone*,
That ſhe had in the dayes of old,
when her People did fall
*By the hand of the Enemy,
and none help'd her *at all*,
The Adverſaries look on her,
and at her Sabbaths mock'd,

8 *Jeruſalem* ſin'd grievouſly,
therefore ſhe is remov'd:

* *Dutch Tranſl.*

All that did honour her *before*,
hate her, *and not regard*;
Becauſe they ſaw her nakedneſs:
ſhe ſighs and turns backward.

9 Her filthineſs is in her skirts,
ſhe her laſt end not minds;
Therefore ſhe came down wonderfully,
no comforter ſhe finds.
O Lord behold my affliction,
for the *proud* enemy
Againſt thee, and againſt me Lord
himſelf doth magnifie.

10 The adverſary hath ſpread out
his hand on all *ſtrongly*,
Her pleaſant things for ſhe hath ſeen
into the Sanctuary:
The heathen entred whom thou didſt
command that there ſhould none,
Of them at all enter into,
thy Congregation.

11 All her People do *ſadly* ſigh,
they ſeek bread *but in vain*,
They gave their pleaſant things for meat,
to bring their ſouls again.
See O Lord and conſider *me*,
for vile I yet remain.

12 O

12 Oh is it nothing unto you,
all ye that do paſſe by?
Behold and ſee if that there be
any ſorrow like my
Sorrow, which is done unto me,
wherewith the Lord now hath
Afflicted me, in the day of
his fierce anger, *and wrath.*

13 Fire from above, into my bones,
in juſtice he hath ſent,
And it prevaileth againſt them
by which my ſtrength is ſpent.
For my feet he hath ſpread a net,
he back hath turned me,
Yea, he hath made me deſolate,
and all the day fainty.

14 The yoke of my tranſgreſſions,
is bound by his *own* hand;
They are wreathed and are come up
on my neck *as a band.*
He hath made my ſtrength for to fail,
the Lord delivered me;
Into their hands, from whom I now
cannot riſe *or get free.*

15 The Lord hath trodden under foot
all my men *once* mighty,

And in the midſt of me *he hath*
called an aſſembly,
Againſt me to cruſh my young men:
the Lord trod the Virgin
The *comely* daughter of *Judah*
in a wine-preſs *for ſin.*

16 For theſe things *do* I weep, mine eye,
mine eye pours water down,
Becauſe the Comforter that ſhould
relieve my Soul, *and own,*
Is far from me, and my children
are deſolate, *you ſee,*
Becauſe the Enemy hath *ſo*
prevailed *over me.*

17 *Sad Zion* ſpreadeth forth her hands,
to comfort her there's none:
The Lord commanded concerning
Jacob, and *his Zion.*
That his Enemies ſhould ſurround
him: *yea Jeruſalem*
Is as a menſtruous woman *now*
abiding among them.

18 The Lord is *wonderful* righteous,
for I rebelled have:
Againſt his juſt commandment
for all this he can ſave.

Hear

Hear I pray you all People *then*
and this my ſorrow ſee:
My maids, and my young men are gone,
into Captivity.

19 I called unto my Lovers,
but they deceived me,
My Prieſts, and my Elders gave up
the ghoſt in the City,
While they ſought their meat that their ſouls
therewith reliev'd might be.

20 Behold O Lord for I am in
grievous diſtreſs *and woe*,
My bowels are troubled mine heart
is turn'd within me *too*.
Becauſe I have moſt grievouſly
rebelled *this is come*,
Abroad the Sword bereaveth *much*,
there is like Death at home.

21 They *my foes*, have heard that I ſigh,
there's none to comfort me,
Yea all mine Enemies have heard,
of *this* my miſery.
They are glad that thou haſt done it,
thou *yet* the day wilt bring
That thou haſt call'd, and they ſhall be,
like unto me *ſuffering*

22 Let all the'r wickedneſs, *O Lord,*
in time come before thee:
And do unto them according
as thou haſt done to me;
Becauſe of all my tranſgreſſions,
committed againſt thee,
For my ſighs are many *for ſins,*
and my heart is fainty.

CHAP. II.

HOw hath the *glorious* Lord cover'd
the daughter of *Zion,*
With a *thick* cloud in his anger,
and from Heaven caſt down
Unto the earth, (*the loweſt ſtate*)
Iſraels whole beauty,
And forgot his foot-ſtool in the
day that he was angry?

2 The Lord hath ſwallowed up all the
inhabitants, *well known,*
Of *Jacob* and hath not piti'd;
in his wrath he threw down
The daughters of *Judah's,* ſtrong holds:
he brought down to the ground,

He

He hath polluted the kingdom
and her Princes *once crownd.*

3 In his fierce anger he cut off
Iſraels horn fully:
He hath drawn back his right hand from
before the enemy.
And he is *grievouſly* incenſ'd
againſt *Jacob (with ire)*
Which round about, ſorely devour'd
like to a flaming fire.

4 He alſo bent his *mighty* bow,
like as an enemy,
He *likewiſe* ſtood with his right hand
ev'n as an adverſary.
And ſlew all *things* that did appear
pleaſant unto the eye:
In *Zions* daughters tent like fire
he pour'd out his fury.

5 The Lord was as an enemy,
he Iſrael ſwallowed,
And all her *ſtately* Pallaces
he hath quite devoured.
He hath deſtroyed his ſtrong holds,
and hath increaſed in
The daughters of Judah's mourning
and ſorrow *for her ſin.*

6 And

6 And his Tabernacle away
he did take violently,
As a Garden he deſtroy'd his
places of Aſſembly:
The Lord caus'd Sabbaths and ſolemn
feaſts to ceaſe in *Zion*,
He hath deſpis'd the King and Prieſt
in his indignation.

7 The Lord hath caſt off his Altar
he loath'd his ſanctuary,
Her pallace wals, he gave up to
the hand of th' enemy,
And they in the houſe of the Lord
have lifted up a voice,
As in the ſolemn feaſting-days
appointed to *rejoyce*.

8 The Lord hath purpoſed alſo
the wall to undermine,
Of the dear daughter of *Zion*
he hath ſtretch'd out a line:
And he hath not withdrawn his hand
from cruel deſtroying
For he made rampart and walls mourn
they joyn in languiſhing.

9 Her gates are ſunk into the ground
her Bars are ſpoil'd and burſt,

Her

Her King and her Princes carried
among the Gentiles curſt:
The Law is no more *to be ſeen*
her Prophets alſo find
No viſion *nor Revelation*
from the Lord, *of his mind.*

10 The Elders of *Zions* daughther
ſit on the ground ſilent;
They have caſt duſt upon their heads,
in great aſtoniſhment;
They have girded themſelves *alſo*,
with ſack-cloth *they are found*;
The Virgins of *Jeruſalem*
hang their heads to the ground.

11 Mine eyes do greatly fail with tears;
my bowels are troubled:
My liver (*and my inward parts*)
on the earth is poured:
For the breach of the Daughter of
my People *in miſ'ry*;
For the babes, and ſucklings ſwoon in,
the ſtreets of the City.

12 They ſay to their Mothers, where is
the Corn and Wine? (*we die*)
When they ſwoon'd as the wounded in
the ſtréets of the City.

When

When their *precious* ſoul was poured
and *ſurrendred again*,
Into their *dear* mothers boſom,
but all this was in vain.

13 What thing ſhall I *at this time take*
to teſtifie for thee?
Or, what thing ſhall I parallel
to thee in miſery,
O daughter of *Jeruſalem*?
what ſhall I (*think upon*)
Equal to thee that I may give
the conſolation?
O Virgin daughter of *Zion*,
for thy breach is very
Great, like the ſea, who can heal thee?
of this thy miſery.

14 Thy Prophets have beheld *both* vain
and fooliſh things for thee,
And they have not diſcovered,
thy *great* iniquity.
To turn away thy ſore bondage,
by bidding thee repent;
But ſaw for thee falſe burdens, and
cauſes of baniſhment.

15 All that paſſe by, do *now* at thee
clap their hands *together*,

They

They hiſs and wag their heads now at
Jeruſalem's daughter.
Saying, is this the City that
men call the perfection
Of beauty, the joy of the whole
earth? *Is this that Zion?*

16 All thine enemies have open'd
their mouths *wide* againſt thee;
They hiſſe and gnaſh the teeth, they ſay,
(*and that triumphantly*)
We have now ſwallowed her up *quite*,
this is the day *ſurely*
That we look'd for, we it have found,
we have ſeen *it fully.*

17 The Lord hath done what he deviſ'd,
and he hath fulfilled
His words, that in the daies of old,
himſelf had commanded:
He threw down, and hath not piti'd,
and cauſed thine Enemy to
Rejoyce o're thee, and he ſet up
the horn of this thy foe.

18 Their heart cried unto the Lord,
O wall of the Daughter
Of *Zion*; day and night, let tears
run down like a river.

Give

Give thy self, O *Jeruſalem*,
no reſt *nor quietneſs*,
Let not the apple of thine eyes
ceaſe, *whilſt thy foes oppreſſe*.

19 Ariſe *and* cry out in the night:
in the firſt watch *(with grace)*
Pour out thy heart like water now
before *Jehovah*'s face.
O lift up thy hands towards him,
for the life of thy *ſweet*
Young children that for hunger faint,
in top of every ſtreet.

20 Behold O Lord, and conſider
to whom thou this haſt done:
Shall the woman eat their own fruit,
and babes of a ſpan-long?
Shall the Prieſt and Prophet be ſlain
in the Lords Sanctuary,

21 The young and old lie on the ground
in the ſtreets *openly*.
My Virgins and my young Men are
fallen by th' ſword *ſadly*:
Thou ſlew'ſt them in thy angry day,
thou kill'ſt without pitty.

22 Thou cal'ſt as in a ſolemn day
my terrours round about,

So

So that in the day of the Lord's
anger none-ſcaped (*out*)
Nor remained: thoſe that I have
ſwadled and brought up, *ſo*,
Mine Enemy hath conſumed,
my ſin hath cauſed this woe.

CHAP. III.

I the man that affliction ſaw
by the rod of his wrath:
2 Into darkneſs but not to light,
he led and brought me hath.
3 Surely againſt me he is turnd,
he turns his hand all day.
4 My fleſh and skin hath he made old
he brake my bones *alway*.
5 He built againſt me, and compaſs'd
with gall and travel me,
6 He ſet me in dark places, as
they that of old dead be.
7 He hedgd me round, I cannot ſcape:
he made my chain heavy,
8 He alſo ſhuts out my prayer,
when I do ſhout and cry.
9 With hew'n ſtones he incloſ'd my ways,
my paths he made un-ſtraight:

10 Like

10 Like Bear or Lion ſecretly,
for me he lies in wait.
11 And he hath turn'd aſide my ways,
and in pieces pull'd me:
Yea he hath made me deſolate,
great is my miſery.
12 He bent his Bow, and ſet me as
a mark for the Arrow:
13 The Arrows of his Quiver he
made through my reigns to go.
14 I was a *Scoffe* and deriſion,
to all my own People,
Alſo their ſong all the day long
(this to my ſore trouble)
15 He fil'd me with bitterneſs, he
made me drunk, with wormwood,
16 He brake my teeth with gravel-ſtones,
with aſhes he me clad.
17 And thou haſt alſo removed
my ſoul far off from peace.
And I forgat proſperity
by this my bitterneſs.
18 And I ſaid my ſtrength and my hope
from the Lord is quite gone:
19 Minding the wormwood and the gall
in this my affliction.
20 My ſoul doth ſtill remember them,
and is humbled in me:

21 This

21 This I recall to mind, therefore
have I hope, *Lord, in thee.*
22 It is of the Lord's mercies that
we are not conſum'd *quite,*
Becauſe his compaſſions fail not,
we live ſtill in his ſight.
23 They are renew'd ev'ry morning,
great is thy † truth *in them* ;
24 The Lord's my portion, ſaith my ſoul,
therefore 'ile hope in him.
25 The Lord is good unto them that
wait for him *patiently,*
And good unto the ſoul that doth
ſeek him *effectually.*
26 It is good that a man ſhould both
hope, *and* wait quietly :
For the ſalvation of the Lord,
which unto his is * *nigh.*
27 It is good for a man that he,
the yoak in his youth bear ;
28 He ſits alone and ſilence keeps,
for on him he bar't *there* :
29 He putteth his mouth in the duſt,
if perhaps hope may be;
30 He gives his cheeks to him that ſmites,
fil'd with reproach is he.
31 Nevertheleſs the Lord will not,
caſt off for ever *ſuch,*
32 But though he cauſe grief, yet will he
expreſs compaſſion *much.*

† *Faithfulneſs. The heb. word ſignifies alſo* Truth

* *Pſal.* 85. 9.

According to the multitude
of his mercies, *often.*
33 For he afflicts not willingly,
nor grieves the sons of men.
34 To crush under his feet all the
poor prisoners of the world.
35 To turn aside mans right before
the face of the high *Lord.*
36 To subvert a man in his cause,
the Lord doth not approve,
Who saith, and it comes to pass, when
God wills it not above.
37 Out of the mouth of the most High,
proceeds not good and evil,
Why doth the living man complain?
man's plagu'd for being sinful.
40 Let's search, and try our ways and turn
back to the Lord, quickly:
41 Let's lift our hearts with hands to God
that's in the heavens *high.*
42 We have transgressed and rebel'd,
thou hast not pardoned:
43 Thou hast cover'd *us* with anger
and us persecuted:
Yea, Jehovah thou hast us slain,
and hast not pitied.
44 Thou coveredst thy self with a cloud,
and our condition now,
Is such that our prayers could not
pass to thee *Lord* pass throw.

45 Thou

45 Thou mad'ſt us as the off-ſcouring,
and refuſe among men:
46 All our enemies againſt us,
their mouths *daily* open.
47 Fear and a ſnare is come on us
diſtreſſe, and deſtruction:
48 *Therefore* with rivers of water,
mine eye *ſtill* runneth down,
For the daughter of my People,
moſt ſore deſtruction;
49 Mine eye drops down and ceaſeth not
without intermiſſion.
50 Till the Lord look down and behold,
my caſe from heaven *high*,
51 For th' daughters all of my city
my heart's mov'd by mine eye.
52 Mine enemies chaſed me ſore
like a bird cauſleſly,
53 In th' dungeon they cut of my life
and caſt a ſtone on me.
54 Waters flowed over mine head,
then I ſaid, I am gone,
I call'd upon thy Name, O Lord,
out of the low dungeon.
56 Thou heardſt my voice, hide not thine ear
at my breathing, my cry.
57 Thou dreweſt near, bid'ſt me not fear,
that day I call'd on thee.
58 My ſoul's cauſes, O Lord, thou plead'ſt
thou didſt my life redeem.

59 Judge thou my cauſe, O Lord, *again,*
for thou my wrong haſt ſeen.
60 Yea all their vengeance *at all times*
thou *perfectly* didſt ſee;
And their imaginations all,
wrongfully againſt me.
61 Thou haſt heard their reproach, O Lord,
all their † thoughts 'gainſt me *ſtill,*
62 The lips of thoſe (*my foes*) that roſe
againſt me, *to my ill.*
Alſo their *ungodly device*
againſt me all the day,
63 At their down-ſitting and riſing,
I am their † *ſong* alway.
64 Render to them a recompence,
O Lord, according to
65 Their handy works, give them thy curſe
yea them hearty ſorrow.
66 Perſecute and deſtroy them in
anger from under * *thy*
Glorious heavens, who onely art
the Lord God *Almighty.*

† *So in the* Hebrew.

† *So in the* Hebrew.

See in Job 30. 9. *the ſame word.*

* *The*

CHAP. IV.

HOw is the gold *now* become dim!
How's the moſt fine gold chang'd!
In †th'head of ev'ryſtreet the ſtones
Of th' * Sanctuary out are pour'd.

† *So heb.*

* *Heb. Sanctity.*

2 The

2 The precious ſons of *Zion* like
to fine gold, how are they?
Eſteem'd as works of Pottets hands,
the pitchers made with clay!
3 Yea the † Dragons draw out the breaſt, † *Heb.*
they give ſuck to their young. See *Mal*
My Peoples daughters like fierce * owles 1. 3.
of deſarts is become. **Marg.*
4 The ſucking child's tongue cleaves to the
roof of his mouth for drought:
The * babes ask bread, and no man doth * *So Iſa.*
break it to them, *though ſought.* 3. 4.
5 They that delicately did feed,
in the ſtreets are deſ'late:
They that in ſcarlet were brought up,
dung-hils embrace *of late.*
6 For the puniſhment of the (*ſin,*
and of th') iniquity
Of the daughter of my People,
is greater *in degree*
Then the puniſhment of the ſin
of *Sodom*, that's orethrown
As in a moment, and no hand
ſtaid on her (*falling down.*)
7 Her *Naz'rits* were purer than ſnow,
than milk they were whiter:
Their bodies ruddier than rubies
their † decking of Saphir. † *Poliſh-*
8 Their viſage blacker is than cole: *ing.*
not known in th' ſtreets *of ſome,*

Their withered skin cleaves to their bones
like a ſtick it's become.
9 The ſlain with the ſword, are better
than thoſe by hunger kill'd: (want
For theſe flow out, ſtruck through † with
† *So Hebr.* of the fruits of the field.
10 The pittiful Womens *own* hands
ſod their own children *dear*,
They were their meat in the ſlaughter
of my Peoples daughter.
11 The Lord accompliſh'd his fury,
his fierce wrath out he pour'd,
He kindled fire in *Zion*, and
her foundations devour'd.
12 The kings of the earth, and all the
inhabitants below,
Would not have believed that the
adverſary, *or foe*;
And that the *cruel* enemy,
ſhould (*prevail over them*)
Have forcibly entred into,
the gates of *Jeruſalem*.
13 For the ſins of her Prophets, and
her Prieſts iniquities,
That have ſhed the blood of the juſt
in midſt of her *is this*.
† *Heb. the ſame* 14 They † mov'd as blind men in the ſtreets
they have polluted, *much*,
Themſelves with blood, ſo that men could
not *once* their garments touch.
15 They

15 They cry'd unto them, depart ye,
for it is polluted;
Depart ye, depart ye, touch not
when away they had fled,
And wandred: they ſaid among
the heathen *every where*;
They ſhall no longer inhabit
nor ſojourn with us here.
16 The Lord's anger divided them,
hee'l them no more eſteem,
The Prieſts perſons they did not † prize, †*favour*
nor th' Elders highly deem.
17 As for us, our eyes as yet fail'd,
for our vain help we have
Watch'd in watching, for a Nation
(*which yet*) could us not ſave.
18 They hunt our ſteps that we cannot
go in our ſtreets *ſafely*;
Our end is near, our days fulfil'd,
for our end's come *quickly*.
19 Our perſecutors ſwifter are
than th' Eagles of Heaven,
They purſu'd and laid wait for us,
on hills in deſart then.
20 The breath of our noſtrils *is gone*,
which refreſh'd our ſpirits; † *Heb.*
The annointed of † Jehovah,
was taken in their pits.
Of whom we ſaid, *and ſurely hop'd*,
that under his ſhadow;

Among the heathen we shall live,
which hope is vanish'd now.
21 Rejoyce and be *exceeding* glad,
O daughter of *Edom*:
That dwellest in the land of *Uz*,
the cup also shall *come*,
And likewise pass through unto thee,
and thou drunken shalt be,
And make thy self naked, *because*
of *thine iniquity.*
22 The punishment accomplish'd is
of thine iniquity,
O *thou sad* daughter of *Zion*,
he will no more carry
Thee away to captivity;
thy sins he will visit,
O daughter of *Edom*, he will
thy sins discover *yet.*

CHAP. V.

† *Heb. signifies to* remember *or* mind.

O Lord, † mind what is come on us,
think on and see our shame,
2 Our portion is turn'd to strangers
our houses aliants claim.
3 We are orphans, and fatherless,
our mothers as widdows,
4 We drank our water for money,
our wood is sold to us.

5 Our

5 Our necks are under *grievous*
and sore Persecution:
Whe labour and we have no rest
our state Lord think upon.
6 We have *through want* given the hand
to the *Egyptians*,
And to be satisfi'd with bread
to the *Assyrians.*
7 Our fathers sin'd and *they* are not,
and their † sins born have we, †*Iniqui-*
8 Servants rul'd or'e us: ther's none that *ties.*
from their hand doth us free.
9 We gat our bread with the peril
of our lives, *and no less*,
Because of the *devouring* sword
of the *dry* wilderness.
10 Our skin was black like an oven,
through sore famine *likewise.*
11 They ravish'd th' women in *Zion*,
and maids in *Judah's* Cities.
12 Princes, *once powerful*, are *now*
by their hand up hanged;
The faces of our *grave* Elders
were no whit honoured.
13 They took the *beautiful* young men
to grind, *to make them food*,
And the children, *through their weakness*
did fall under the wood.
14 The Elders have ceas'd from the gates, †*sick.*
the youths from their † playing,

15 The

15 The joy of our heart is now ceas'd,
our dance turn'd to mourning.
16 The Crown is fallen from our heads,
wo to us we did sin.
17 For this our heart is faint, for these
things our eyes *now* are dim.
18 Because the mountain of *Zion*,
which is *now* desolate:
The *cunning* foxes upon it
do *boldly* walk of late.
19 Thou O Lord for ever, remain'st
like to thee there is none,
Thy throne from generation
to generation.
20 Wherefore dost thou forget us *Lord*,
and that for evermore,
And us forsake † for length of days,
this makes our suffering sore.
21 Turn thou us unto thee, O Lord,
and we shall be turned:
Renew our days as *thou* of old
did'st, and hast promised.
22 But thou, *O Lord* hast utterly,
(*we fear*) rejected us.
Against us thou art very wroth,
yet justly thou deal'st thus.

† *So Heb. & in the Margin*

A true CHRISTIANS PILGRIMAGE,

Or,

AFFLICTED-STATE:

Setting forth Pathetically *and* Mystically, *a Saints* Night *and* Day, *or* Sorrow *and* Joy; *Most of it being* A Vision *seen in* Affliction, *and profitable for* Edification *and* Consolation.

The flying Sun, the fading Shaddow,
The dismal Night, the welcom Morrow.

O Glorious *Sun* that run'st with joy thy race!
And daily shewst the world thy goodly face,
Shine forth upon my *Dyal* (tho but clay)
That I may rightly know the time of Day.
I thought it was scarce *Noon*, but now I see,
The shadows of the *Evening* covering me.
Alas! where have I been, what have I done?
Had I my back all this while on the *Sun*?
Or did I *sleep*, or *dream* that all my *year*,
A *Summer* without *Winter* would *appear*?

Alas!

Alas! my † *Watch*, *Alarm* and my *Clock*,
My *mourning Dove*, my *Sentinel*, and *Cock*,
Slept all at once, until that audibly
One said, the *King* and all his *Train* past by.
Then startling out of *slumber* I look'd out,
And saw his whirling *Chariots* fly about.
Ah thought I then! I must lurk in the shade,
Until the Worlds *great light* doth Retrograde.
Where am I now? on what ground do I stand?
I cannot see my right, from my left hand.
Is this a *Hill*, or *Plain*? is't *Land*, or *Water*?
Oh! whither shall I step, or flee for shelter?
I am soon doted and quite at a *loss*,
Already turn'd into my first *Chaos*.
Is there no hope of *Light*? Oh I see none!
Where are the [a] *Pleiades* and *Orion*?
Are all God's sparkling [b] *Diamonds* divine
So clad with clouds that none of them do shine?
I see not one about this *Canopy*,
Sad soul how fast comes on thy *misery*!
But where art thou fair [c] *Moon*, wilt thou appear?
O [d] *hearb of Grace*, lo here, but ne'r the near.
Where is thy light, O help if ever now,
Ah I cannot! for the * earths thick shadow
Hath interposed so between me, and thee,
I am eclips'd, look for no *light* from me.

† *Those six Words signifie the Conscience.* [a] *Angels.*
[b] *Scriptures.* [c] *Church.* [d] *True Christian.*
* *Which is the cause of the Moons Eclipse.*

11411 aaa 38.

צופר בפח

OR THE

Bird in the Cage,

CHIRPING

Four distinct Notes to his Consorts abroad.

I. Of Consideration, Counsel, and Consolation.

II. Some Experiences and Observations gathered in Affliction, and first intended only for private use.

III. The Lamentations of *Jeremiah*, in the ordinary measure of singing Psalms.

IV. A true Christians Spiritual Pilgrimage, setting forth his afflicted and consolatory state in another Metre.

And as a Preface hereto, an Epistle to the Welsh Churches, and a brief Narrative of the former *Propagation*, and late *Restriction* of the Gospel, (and the true *Preachers* and *Professors* thereof) in *WALES*. And a short *Vindication* of the Author and others, from the Calumniation of their Adversaries concerning the same.

By *VAVA. POWELL.*

Iob 29. 16. *The dayes of Affliction have taken hold on me.*
Ion. 2. 2. *I cryed out of my Affliction to the Lord, and he heard me.*
Deut. 33. 15. *As thy dayes, so shall thy strength be.*
Ier. 50. 34. *Their Redeemer is strong, the Lord of Hosts is his Name, he shall throughly plead their Cause.*

London Printed, for *L. C.* at the next shop to *Popes-head Alley*, on the West-side in *Cornhil*, 1661.

V. P. A Servant of *Ieſus Chriſt*, and your *Brother*;

To the Churches of *God*, and ſcattered Saints throughout all *Wales*.

GRACE, *Mercy*, *Peace*, *and Patience be unto you all from God our Father*, *through* Jeſus Chriſt *the Son of God*, *and our Saviour*.

Beloved Brethren, *Whom I love dearly*, *remember dayly*, *long for greatly*, *pray for earneſtly*, *and praiſe God heartily*: *To whom I could write with my pureſt blood*, *and do ſend theſe lines from my very inwardeſt bowels*; (*my eyes even at the writing hereof*, *pouring forth teares for you as God knowes*) *partly out of endeared affection*, *but chiefly out of tender conſideration*, *and compaſſion of your late and preſent ſufferings* (*eſpecially ſome of you*) *of which I am a ſharer and with whom yea* (*for whoſe ſakes in part*) *I now ſuffer*, *and*

am ready if God count and make me worthy, and able, to lay down my life for so deserving a Lord as ours is, and for so dear a People as you are, to whom also I am a debtor, though at present disabled to pay that Pittance lent me for your sakes: yet many of you (and the Lord himself) do bear me witness that I was unwilling to be a slothful servant, or to hide my Talent in a Napkin, whilst I enjoyed my liberty, but to exercise it among you, labouring day and night, in perils often, and many waies: meeting, and encountring with great difficulties, but most of al with self-discouragements and weakenesses, some whereof were known to my Observers, (as David calls his enemies) many to you my friends, more to my self, but all to God: Who yet made use of me (a nothing Creature) in his hand among better and worthyer Instruments, to call, gather, & edify you, at which work I would have still been, had not some of our own Country-men laid hands unjustly upon me, & also informed against me falsly†† (as you well know) whether out of hatred to the truth I preached and professed: or that they might offer me as a Peace-offering to the Prince (they know for what, and I could tell) God will in due time discover.

Ps. 3. 8. marg. That I swore the members of my Chur. against all Magistrates, & Ministers and went preaching sedition & rebellion throw two Counties, whereas I was a prisoner above 2 months before. This is like the Accusation against Nehemiah & Paul Neh. 6. 6. Act. 24. 4, 5, 13.

Nevertheless I desire to pitty them, pra for them, and willingly to pardon the wrong the

they have done to me, and though I cannot ſay I am ſo tranſported with affection, *and zeal* (*as* Paul) *to wiſh my ſelf accurſed* from Chriſt for their ſakes. *Yet I am perſwaded I could be contented with* Jonas *to be caſt into the Sea, for the pacifying of Gods wrath towards them, or their fury towards you.* Rom. 9.2,3.

But my faithful Fellow-travellers, *let us not be troubled that the winde now blowes in our* faces, *or that like* Lazarus we receive our evil things in this world; *knowing that there is no* Hell *to the Saints, but what they have in this preſent life; and that to live* perſecuted, *and to die* ſainted *are commonly inſeparable; and therefore as our* Lord *and his* Apoſtle *exhorted*; Fear none of thoſe things which you ſhall ſuffer. *Neither* be moved by theſe afflictions, *nor* count them ſtrange, *for ſome of you, when you were* firſt illuminated, endured afflictions; *and others of you who are* Summer-converts, *were told that you muſt ſuffer*, it being the high-way and ſhorteſt *cut* to Heaven. *Conſider then, if all your way be* fair *and* ſmooth *what cauſe you have to queſtion it, and if any of you have the favour, and* friendſhip *of the world, let ſuch a one ſuſpect himſelf to be one of it*, for the world will love only it's own. *A day of cloſe* diſcovery *and through* tryal *is come, or coming upon us, and the* Lu. 16. 15. Rev. 2. 10. 1 Theſ. 3.3. Heb. 10. 32. 1 Pet. 4.12. Jo. 15. 19.

leaves of profession *are like to hide* hypocricy *no longer*; *you know the* stony *and* thorny *ground were not discovered untill the* time of temptation, *nor the foolish Virgins discerned till the very* coming of Christ: *Judas was neither suspected* (*nor did probably at all doubt himself*) *till within few hours of his death.* Copper-coin *may lie in the bag with gold and silver, but when it comes to the* Touch-stone *it is found reprobate*; *and* Alcomy, (*as some say*) *will bear six fires, but not the seventh*: *The words therefore of* Christ, Take heed that ye be not deceived: *and of the Apostle*, Take heed least any of you seem to come short of the promise; *are very seasonable. And never more need then now* of Self-suspition, Self-examination, *and self-searching*, whether we be in the Faith, and Christ be in us, yea, or no? *What we* build upon, *and whether we can* stand before the Son of Man *at his appearing*: Sincerity alwaies *surpassed* gifts, *and all* flourishes *of* Religion *in the sight of God*, *and that will be of greatest request among good Men henceforth*; *for the* drosse must be taken away, to make a vessel for the Refiner; *and it's to be feared when the Churches are searched, they will be found like* Sardis, to have but a few names, that keep their garments undefiled, *and all those*

Mat. 13. 20 21, 22. *and* 25, 8, 9.

Luk. 21. 8. *Heb.* 4. 1.

Pro. 25. 4.

those that came in as self-seekers, will steal out again to save themselves: which, is indeed the only way to lose themselves; yet the foundation of God standeth *sure*, *and no member though never so mean or ill-formed, if it be* of, *and* in *the body, and really united to the Head, shall be cut off*; *but all that are* living stones shall continue in the building, and upon the whole glory (*i. e. the whole Church*, 2 Cor. 8. 23.) shall be a defence; *therefore be comforted, that the* counsel of God, the Priesthood of Christ, and the Covenant of peace are unchangeable, and abide for ever; *which is the sure foundation of every true Christians confidence, and comfort. Be not slothful in proving your knowledge* of, *faith* in, *love* towards, *walking* after, *and suffering* for Christ: *For the* visible *and* seeming *differences, are little and small between the right* Christian, *and the* Hypocrite *therein. But in the* Anointing, Spirit, Vertue, Power, *and* Life *within, which like the oyl in the Lamp, feeds the wick of profession.*

Mat. 10. 39
2 Tim. 2. 19
Pro. 10. 25.
Esa. 4. 5.
Psa. 33. 11.
Heb. 7. 24.
Psa. 89. 28.
Esa. 54. 10.
Jer. 32. 40. and 33. 20, 25.

I beseech you also in the Lord, (*as dear Brethren*) *that you be not moved from the Doctrin, which was delivered to you; which is the same with the Doctrine of the Apostles, called the* Doctrine of Christ, good Doctrine, and sound Doctrine. *In opposition to these,*

Heb. 6. 2.
2 Jo. v. 9.
Pro. 4. 2.
1 Tim. 4. 6.
1 Tim. 1. 10
Tit. 1. 9. and 2. 1.

1 *Tim.* 4. 1. *are the* Doctrines of Devils, *and the* Do-
Mar. 7. 7. ctrines of men, *which either directly den-*
Col. 2. 21. Christ, *or much derogate from him, who is*
Heb. 13. 9. *the perfect* Law-giver. *And that* Satan
1 *Jo. v.* 10. *and his* Instruments *may the better intro-*
Rev. 2. 14, *duce their* own Doctrines; *they make it*
15, 24. *their* design *and* indeavour *to batter down*
the Scriptures (*for their* Dagon, *cannot stand*
† *Contrary to before Gods* Ark.) *As the Jewes make it*
Dut. 6. 6. *to death for any of their Religion, to read and*
the 10. *Josh.* *keep the New-Testament. The Papists also*
1. 8. & *Ps.* *make it an Article of their Creed, that*
119. 19. 16 *unwritten verities,* (*as they call them*) *are*
105. *Joh.* 5. *the Canons, and Traditions of their Church*
39. *Act.* 17. *are of equal authority with the Scriptures;* &
11. *and* 18. *hold that they should not be translated into*
24. *Ro.* 15. 4 *vulgar Languages, nor the Common-people be*
2 *Tim.* 3. 16 *permitted to read them* †. *Also the* Quakers
17. *Col.* 3. *generally deny, the Scripture to be the*
16. 17. *Rev.* *Word of God,* * *or a Rule; affirming there*
13. & 22. *is no other* Rule, *Way, or Means,* &c. *but*
10. *that which is manifest in men. And one of the*
* *which are learned'st of them, disdainfully calls the Scrip-*
so called; See tures broken Cisterns, *your* Scripture, *your*
and compare Word, *& your* Letter; † *and some upon that*
Mat. 15. 6. *account, call it the* great Idol: *others affirm*
with Mar. *the writings of their Teachers, to be of equal*
7. 13. & *Lu.* *inspiration and Authority with it; and that*
8-11. *with which is yet worse, one woman, put her Bi-*
Mat. 13. 37 *ble under her foot, another Burnt it; and*

yet these two were great Quakers, *but now are turned* Singers, *a degree as they concieve above them. But beloved you are better taught, & I hope will still retain your love of, diligence and delight* in, *and zeal* for *this word of God: And especially to walk more according to it, then those that pretend to experience alike power* with *a greater* measure *of* perfection, *than either the Prophets, or Apostles ever did. I am* fearful *and* jealous, *that this attempt, of taking away the authority of the Scriptures; will end in taking away the very* Bibles *from us. Therefore I exhort you again in the words of* Christ *and* Paul; Search the Scriptures and give attendance to Reading, & be stedfast in those truths, which you have been taught, (*from them, by the servants of the Lord; some whereof are now* glorifyed, *and others through grace ready* to seal it with their blood) *Concerning* God and his Atributes, Christ, and *his* Offices, the Holy Spirit, and it's manifestations, *the* decrees *of God* before time, *the* two Covenants (viz. *the Law and the Gospel*) *the* wrecched state of all men by Nature, and out of Christ; the freeness of Gods grace, in opposition to mans free-will: The Doctrine of Justification, by the imputed Righteousness of Christ, apprehended, and received by Faith, Sanctification (distinct from

& *Ro.* 10.8. with *Deu.* 30 14 *See also Jo* 10.35. *Act.* 4.31. & 12. 49. & 13.44 46. & 19,20 *Eph.* 6. 17. 1 *Tim.* 4.5.

† *S.F. In his book call'd Rust. ad Acad. pa.* 115. 116, 117. *These* 3 *last instances I & divers others heard from the Parties owne mouths. Joh.* 5 39. 1 *Tim.* 4.13

H.S. in his book called the Everl. Rule. *pa.* 28.

from *justification*) wrought by the Spirit in us. Perseverance, Assurance, and growth in Grace *by vertue of our union with* Christ, and his spiritual in dwelling and operating in us. Living godlily, Righteously, and Soberly in this present World: Denying our selves, following Christ, shunning sin, resisting Satan, separating from the world in matters of Gods worship: not medling with, nor mingling the Traditions of men with Gods truth: Joyning your selves to, and continuing in the fellowship of Saints; and using carefully and conscienciously all the Ordinances of Christ, as Preaching, Hearing, and expounding Scriptures, keeping up publick, family, and private prayers, Prophesying, and singing of Psalms, Hymnes, and spiritual Songs *in the Churches*, Repetition of Sermons, Observing the Sabbath, Baptism, and the Supper of the Lord; and upon occasion, dayes of solemn fasting, or Rejoycing, visiting one another, especially the tempted, and the sick, relieving the poor; *and in case of* scandal *and* heresie, *to deal with offending members, by* Admonition, Suspention, *or* Excommunication, according to the Nature of the Offence, and carriage of the Offender; *doing all your duties to* Magistrates, *Masters*, Parents,

Parents, Husbands, Brethren, Neighbours and Enemies; according to *the bleſſed command of Jeſus Chriſt: Withall expecting the* deſtruction of Antichriſt, *the* Reſtauration of the *Jewes*, *the* Coming, Kingdom, and Raign of Chriſt; & ſtill remembring your latter end, the immortality of your precious Souls, *believing the* Reſurrection of the Body, the Judging of all, and the Salvation of the Righteous.

Finally, my Brethren, the hour of temptation being come upon us, let us redeem time, be watchful and ſober, keeping our lights burning, our Lamps ſhining, our Loyns girded, our conſciences awakned, & our garments unſtained. Let us fear God more than men, Sin more than ſuffering, ſelf more then others, living baſely more than dying Chriſtianly and Nobly. Let us wiſely conſider Gods works, and wonders (*though others ſhould ſlight them*) and maintain Gods wayes and cauſe, though they be deſpiſed by moſt; and let us not carnally comply *with*, nor ſuperſtitiouſly conform *to* the world, to ſave our eſtates, Liberties or Lives: Nor yet forſake the aſſembling of your ſelves together, but edifie, confirm and comfort one another; Encouraging the weak, helping to reſtore

Pſ. 64. 9. *Eſa.* 5. 12.

thoſe

those that are faln, and to establish those that yet stand: Doing your duties commanded by *God*, what ever danger may come thereby: Keeping your selves from error and every evil thing, by the holy spirit in you: *And* (*as our* Saviour *commands*, John 14. 1. be not troubled) praying also earnestly, that neither *I* nor *you* may suffer for sin, or sin in suffering, nor be senseless under present, or faint under future tryals. Let us cry and pray mightily to the Lord, that we may escape the evils that are coming upon the world, and to stand before the Son of Man at his appearing. To that King of Kings be honour, power, dominion, praise, and glory, now and for ever, Amen.

My dear friends, *If the publishing of this inoffencively intended little* Book, *be* well *or* ill; *Know my love to you chiefly was the motive to it: and that of all other things, if God did please, I would choose to be doing the work to which I was called amongst you, rather than any where, or any thing else; though I were to be fed with bread & water and to carry my chains & bonds with me. And I should not count my life dear to me, so that I might have the liberty to* Preach Christ, for the Salvation of my dear Country-men, *and for your further edification; if not the will of the Lord be done concerning* me,

and

and his work by whom else he pleaseth. I am perswaded he will take care of you, and the rest of his Flocks; and therefore to him again I commit you, who hath promised to be your God and guide until, *yea, will be* in *and* after *death your salvation. The grace of our Lord Jesus Christ be with you all Amen.*

*Esa.*65. 10. *Psa.* 73.24. *Esa.*45.27.

A brief Narrative of the former Propagation, and late Restriction of the Gospel (and the godly Preachers and Professors thereof,) in Wales.

FOrasmuch as some have heretofore *enviously* and *falsly* reported, and others credited (nay to this day believe and affirme) that my self and some others instead of propagating the Gospel, have extirpated it, and the Preachers thereof in *Wales*, and converted all the profits of the Tiths to our own uses. These are briefly to certify the very truth thereof; as also some of the late and present sufferings, and state of the congregated Churches, their *Teachers*, and others there. In the year 1641. or there-abouts, it was *humbly* and *truly* presented

presented in a *Petition*, (by many credible persons) to the then *King* and *Parliament*; that there were not upon *strict Inquiry*, so many *conscientious* and *constant Preachers*, as there were of *Counties* in *Wales*, and those too either *silenced* or much persecuted. The Professors of Religion also, exceeding *Rare* and *Few*, unlesse in some corners of 2 or 3 *Counties* about which time, was the first, if not the only gathered Church in all the *Country*. But the late War coming suddenly on, there could be then no Redresse obtained, but on the contrary most (if not all) of those *Preachers* with the *Professors*, were forced through the violence of their Persecutors, to leave their *Habitations* and *Country*; and divers of them having their *Goods* and *Cattle* seized upon by their adversaries, their *Wives* and *Children* were necessitated to live in *distresse*, and *danger*, till the *War* was ended, and the *Country* setled again in peace; by which, Incouragement was given, to the banished to come back, and those few *Labourers* that were turn'd out of the *Vinyard* to return again; which being done, & God blessing their labors with successe in the conversion of many Souls; it gave hopes, that there was a further blessing in the *Cluster*, and more *straying sheep*

on

on those mountains to be brought home to *Christs fold*; yet the *idle and self-feeding shepherds*, did as much as in them lay to hinder it, till many of them (by vertue of an *Act of Parliament*, passed in *Feb.* 1649. as their *Brethren* before in *England*) had been justly ejected for *Ignorance*, *Scandal*, &c. and upon evident *proofs* against them; yet not all (as falsly was reported) for in the *County* where I lived, there were 11 or 12 never ejected; so in all other *Countries*, some *more*, some *lesse*: nor any that *I* know that were rightly inducted before, & that had the qualifications of true *Ministers* in them, such was the *tenderness* & *care* of most or all the *Commissioners* (who were divers of them *English-men*, and the rest of best reputation for Piety and integrity in the several *Counties*) that they did this work *gratis*, receiving no *allowance* at all, no not towards their own charges; & indeed there was none granted them by the *Act*. But the great *Cry* was, that the *Country* was left without Preaching, that the *Church-doors* were shut, the *Sabbaths* prophaned, & generally the *People* were turning *Papists*, and *Heathens*, for want of the word of God; and that all the profits of the *Tythes* were put up in the *Commissioners* and other *private mens* pockets. For me to wipe off all

Ezc. 34. 10.

Mountgom.

As Malefactors make against their Judges and Jury, that they are wronged.

all these *Aspersions*, much lesse to remove the credit of them, sunck so deep into the hearts of *Prejudicated persons*, were but like *Michajah*, to give my single Testimony against many hundreds of the *Clergy* that have spoke the contrary. But *Reader* if thou art not resolved against truth, *I* shal offer thee in a few words, enough to satisfy thee of the falshood of this whole *Charge*; the which hath been already sufficiently done divers years agoe, as wel by the Testimony of many *Magistrates*, and *Ministers*, as other credible persons of different opinions: however take this for a truth, til the contrary be proved (which wil never be) besides what *I* said before; many of the *Clergy* were never outed, & some that were ejected, did also some times (to please their old Parishoners, some of which would hear none else) preach; there was not any lawful means unatempted to gain *godly Preachers* for supply *there*, as going several times, & sending divers letters to the *Universities* & *London*, which were the likelieſt places to afford helps, & divers were obtaind by that means though not so many as we wished: partly because that at the same time, there was the like *Act* for several *Northern English Counties*; but especially because they wanted the *Welsh-tongue*; yet the *Lord* that gave the

In a Book called Examen & Purgamen Vavasoris, *printed about 8 years agoe.*

he word, did also raise up more men to preach it, than he was pleased to send out at first, to all *Judea*, nay, to all the *world*; *viz.* 12 *Apostles*, & 70 *Disciples*; in one *Ch. viz.* in the County where I lived, were at least 16 preachers at once, whereof 10 *Universi-y-men*, some of the meanest of which (since turned *Apostates*) are approved by the *Bishops*, and setled in *Parishes*; & for the profits of the *Tyths*, which before went wholly to the *Clergy*, they were afterwards divided (according to the Act) *six waies*; *One part* to the ejected Ministers; *Another part* to other Ministers setled, and Itinerant; A *third* to maintain Free-schools whereof some of the ejected Ministers, and their Sons, were School-masters) set up in all (or few excepted) Market Towns, and in other convenient places, and in some of them two School-masters: A *fourth* part to the ejected Ministers widdowes, and children: A *fift*, to such officers as did attend that work (as *Treasurers*, *Solicitors*, *Sequestrators*, &c.) *Lastly*, some allowance was granted to the widdowes of Ministers deceased. These things Considered, and the low rates at which the Tyths were *Let* and *Set* at, in divers Counties, (because some would not pay, others would not take them to Farme, and the

Mountgomry shire.

Country poor, and worse stock'd, so soon after the wars,) will evince, there could not be much spare, especially considering, that the Act lasted but for three years; *viz.* till fifty three, and what was done since, let them account who medled therein, and acted under *O. C.* which *I* and *many more* of my brethren did not, nor took any *Salary* at all, nor any other *Maintenance* whatsoever since; withall, what was setled upon me, (together with some other Preachers) was by the *Committee for Plundered Ministers* long before that. And let me deal *freely*, and *truely* with all the world in this particular, *I* never received by *Salary*; and all other waies for my Preaching in *Wales*, from Christians, and from the States putting all together, since the beginning (which is above twenty years) but between *six* & *seven* hundred pounds at most; and I can with much clearnesse, confidence, and comfort, call God the searcher of all hearts to *witness*, and *I do call him to record in my Soul*, that to my knowledge and remembrance, I had not any thing, directly nor indirectly, but what was ordered me; nor have *I*, nor any other for me (*I* expresse it without any Collusion or Reservation) so much as a *Pound* or *Shilling*

of any money from any *tyths* or otherwiſe in my hands, belonging to the Publick; & I humbly challenge & bid defiance to *envy it ſelf*, to prove the contrary, and I deſire to be called to an account, if I be ſuſpected, for I will maintain *my innocency herein till I die*. And yet my *Accuſers*, have *ſome* by *writing*, (who were aſhamed to put their names thereto) and *others* by *word*, publiſhed, That I had many thouſand pounds of the Tyth-mony; nay had purchaſed of Kings-Rents and Lands, ſome thouſands yearly, or at leaſt many *Hundred pounds* per annum; whereas now it is returned to the *King* again, it appears, it is under ſeventy pounds yearly; and I never received any year of that, above *ſixty ſix pounds ten ſhillings*: this the *Auditor* and *Country* knowe ſufficiently; and let them, or any other diſprove me herein, if they can.

And where is it is charged, *that many good & godly men were turned out of their livings.*

But I did not know any ſuch, and I ſuppoſe it will be yet eaſy to prove the contrary, by their former and preſent practices; however for my own part, I often publickly tendred this to the ejected *Miniſters*, that if they could bring any in, that could manifeſt they received any ſpiritual good from them, they ſhould

(as far as it lay in my power) be restored, but none produced such. Further *as a Consequence therof, it was complained, that the Sabbaths* were profaned, whereas men might ride throughout some Counties, & neither see men *working*, *travelling*, nor *playing* upon the Sabbath; the like I am sure, neither was before, nor now is, our *enemies themselves being Judges.*

But they further object, that the people were turned Infidels & Papists. So many do where the powerfullest means are, if they come not under them: But why then do these men complain, so many are turned to be quite contrary; and were these accusers faln out with such men then; how come they now to own them so much? But to disprove that, take this single instance. In a few years time a great part of a former Edition of the *Welsh-Bible*, was bought up, and afterwards two Editions more, one of the *New Testament*, and another of the whole *Bible*, & of these two I believe are sold off, at least between 5 and 6000. by this you may perceive, that *Religion* did grow. Also in the beginning of the *Wars*, there was but one or two gathered Congregations in all *Wales*, and in some Counties scarce one that made *Profession*; yet it hath pleased the Lord so to blesse the

weak

weak meanes there, that there were lately (and hope are ſtill) above 20 gathered *Churches*, in ſome 2, in ſome 3, ſome 4 or 500 members, with their officers, differing little in opinion and Faith, and walking in love, and the fear of the Lord.

Having given this brief account of the former endeavours of ſome, (who yet acknowledg their *weakneſs*, and want of wiſdom therein) to propagate the Goſpel. Be pleaſed now to caſt your eye upon the late *Reſtriction*, (which I might well call perſecution) of the Goſpel in *Wales*. To omit mentioning the great wrong unto many ſcores, about *May* and *June* 1660, in *committing* and *continuing* them in Priſon, without any cauſe, but to fulfil that ſaying, *Quicquid volumus facimus*; ſince there hath been very violent proceedings, (eſpecially in ſome Counties) where ſome poor and peaceable people have been drag'd out of their beds, and without regard of *Sex*, or *Age*, have been driven, ſome twenty miles to Priſon on their feet, and forced, (though in heat of Summer, till their feet were much bliſtred, and they ready to fall with faintneſs) to run by the *Troopers* horſes, receiving many blows and beatings. *Others*, (as if they had been Brute-beaſts) *In Meriondd. ſr.*

driven into *Pinfolds*, or *Pounds*, where they were kept ſeveral hours, their enemies in the interim drinking in an *Ale-houſe*, and forcing the poor people to pay for it, though they taſted not of the drink: then bringing them to the Sea-ſide, and leaving them in the night, in danger of being ſwallowed up by the Sea. *Others* were committed to Priſon at pleaſure, & kept there many moneths, and yet their cattle and ſheep, to the number of above ſix hundred, taken from them and ſold. *Others* forced (when they were called to the *Quarter-ſeſſions*) to walk in chains, which ſhould not by law upon any ſuch ground be put upon them, unleſs they had atempted to make an eſcape or break Priſon. *Others*, who were quietly met together (after their uſual manner for many years, *to worſhip God, and edify one another*) were caſt into Priſons without any *Examination* or *Commitment* upon them, (that they could underſtand) contrary to the *Jewiſh*, *Roman* and our *Engliſh* Laws.

Nay, ſuch was the enmity *of the ſeed of the Serpent, againſt the ſeed of the Woman*, that though the *King* was pleaſed to grant by his Proclamation) Chriſtian liberty for ſome time, yet upon the next *Lords-day* following, after the receit of the ſaid *Proclamation*, ſome of the Officers of one Corporation

poration drag'd and *hal'd* some poor women, that were hearing of the Word of *God*, into an Ale-house, and kept them there till after night, and until they made them pay for the Ale, which these disturbers did drink.

Besides all this, ejecting the Godly Preachers that would not conform, and indicting many hundreds for *Recusants*, which are not indeed so, and under the notion of suppressing *Conventicles* and *unlawful Assemblies*, hindring the meetings of Christians to serve God, which according to the letter of the *Law*, and the opinion of many learned *Lawyers*, are not so. *A Conventicle being a meeting together, for a bad end or work, and not for a good, as the meetings of Christians, to worship God, are.* Having thus hinted some few of the many sufferings of *others*; I come in the last place, to give a short *Intimation* of my *own*: which I mention, not either to *accuse* my Country-men, or to *expect* any benefit thereby to my self (hoping to learn contentment in *Christ*, with *godliness*, in the meanest and miserablest condition) but to remove false reports, & to manifest (as I am confident to expect it) that I suffer from men, only upon the account of Godliness, and *Religion*, though upon other informa-

tion but false) against me, as that I should swear, the members of my Congregation, against all *Magistrates*, and *Ministers*, (a thing I hate, and directly contrary to my Judgement) and that I should goe up and down two Counties, preaching *Sedition*, and *Rebellion*; though I have not preached in all, but either 2 or 3 daies publickly, since *April* was 12 *Month*, being in several Prisons ever since (only about 24 daies intermission) since my first imprisonment: And I am not conscious to my self of *Preaching* or *doing* any thing against the present *Powers*, or their *Lawes*, neither can my *Accusers* prove any more against me, than the *Jews* could against *Paul*, when they accused him of *sedition*; but on the contrary, these men break the *Lawes*, and are fineable to the King for false information, however they think, as a *wise man* said, *by other mens harmes, to make redemption for their own sufferings. But I will bear the indignation of the Lord, (because I have sinned against him, till he plead my cause, and* pray as *Jesus Christ* hath taught me: *Father forgive them, for they know not what they do.*

Act. 24. 13. 27.

27 *He.* 3. 9. 5. *Eliz.* 3. 6. & 25. 3, 4. & 37. 3. 18. *Lord Bacon.*

A VVord in Season;

OR,

Some ſutable, and ſeaſonable Conſiderations, Counſels, and Conſolations, ſincerely intended, and humbly propoſed to All, *but more eſpecially to the* Afflicted, *and* Perſecuted.

SOlomon adviſed men, *In the day of adverſity to conſider* a, *for God hath ſet it, and the day of proſperity, one againſt another*; and both are of him: Adverſity being but the *night*, and dark part of mens time in this world, to which notwithſtanding, God hath aſſigned ſome work for his people to do. And 'tis no ſmall part of godly wiſdome, *to underſtand the time, and to know what is the proper work of the day*; both which, *ſome of the men of Iſſacar had underſtanding in* b: And this, as the wiſe man ſaith, is heart-underſtanding. *A wiſe mans heart diſcerneth time and judgment* c: Time when, and Judgement how, and what to do

a Eccl. 7. 14

b 1 Ch. 12. 32.

c Eccl. 8. 5.

do. And doubtless what was said of a word fitly spoken, may be as truly said, of a work done in season; *That it is as Apples of Gold in pictures of Silver.* d My aime in these few pages (of the first part of this little Book) is not to discover the nature of the present time, or to prove it to be evil (for it discovers it self sufficiently to be so, both in respect of the sins and evils committed by men, and the punishments justly inflicted by God for those Sins, which two things the Prophets e & Apostles, f make to be the main signs of evil times) But to stir up the minds of all those that are wise-hearted, (though like Christ and his Prophets & Apostles, called mad men or fools g, or as the *Dutch* translation on Englished, in some places, renders the word *Fanaticks*. But be it so, that such are mad, yet wiser then the Father of that man which gave the name, gives the reason why, a wise man is mad. *Oppression* (saith *Solomon*) *makes a wise man* mad h. And *Hosea* saith, *The Prophet is a fool, and the spiritual man is mad, for the multitude of thine iniquity, and for the great hatred* i) & to be like *Daniel* searching the Scripture, and so to get an *insight* into the present time and work, and a *Foresight* of what God intends to do; for God hath promi-

d *Pro.* 25. 11
e *Am.* 5. 11. *Mic.* 3. 12.
f 2 *Tim.* 3. 1, 2, 3. &c. 2 *Pe.* 3. 3.
g *Jo.* 10. 20. 2 *Ki.* 9. 11. *Jer.* 29. 26. *Mar.* 3. 21. 1 *Cor.* 4. 10.
h *Eccl.* 7. 7.
i *Ho.* 9. 7.

romiſed to declare, reveal, and freque nt-
y performed *his ſecrets to his people.* k
herefore they ſhould be like thoſe holy-
nes, in *Daniel*, inquire *how long it will be*
the end of the viſion. Alſo learning thoſe
hree exellent Leſſons, pointed out for evil
imes. *viz. To prove what is that accepta-*
le will of God l, *to redeem time* m, *and to do*
he worke of the day, in the day.

In order thereunto, here follow ſome
eaſonable Conſiderations, Directions, Encou-
agements, and Conſolations for all men,
ſpecially Chriſtians in times of any Affli-
tion.

Conſider that the Omnipotent & al-wiſe
God hath his *will*, and *hand*, in all the Acti-
ons, matters, occurrences, & things in this
World, which concern all perſons and all
Ages: Yea, thoſe that are moſt ſtrange
and moſt ſinful. (with reverence to his
bleſſed Majeſty be it ſpoken, and without
fathering the leaſt evil upon him, *whoſe*
pure eyes cannot behold iniquity o. This con-
ſideration being well underſtood, and
weighed, will ſilence all the Soul-diſ-
quietings, and unruly thoughts of the
hearts of Gods people. Therefore mark
ſome Scriptures, and clear inſtances to
that purpoſe: As the ſelling of *Joſeph* in-
to *Egypt* (though a ſin in *Joſephs* bre-
thren

k *Iſ.* 25. 14. *Amo.* 3. 7. *Gen.* 18. 17. *Dan.* 8. 13.

l *Rom.* 12. 2. m *Eph.* 5. 16 17. n *Jo.* 12 35.

1. *Conſid.*

o *Hab.* 1. 13

thren) yet he saith himself unto his bre
thren, *It was not you that sent me hither, b*
p Gen. 45.8. *God* p. So the hardning of *Pharoahs* hea
to hinder *Israel* to goe out of *Egypt*, wa
of the Lord, as God told *Moses* he woul
do it before he went to him, *I will harde*
his heart (*viz.* Pharoahs) *that he sha*
q Ex. 4.21. *not let the people goe* q: So *Sihon* Kin
& 7.3. of *Heshbon*, would not let Israel pass b
r Dn.2. 30. him; but why? *for the Lord thy God hardne*
his Spirit r: Like as the Lord is said t
move *David* to number the people, *Th*
anger of the Lord was kindled against Israe
and he moved David *to number the People*
s 2 Sa. 24.1 *And the Lord is said to set up the adversarie*
of Rezin *against him, and joyn two of his e*
nemies together, the Syrians *before, and th*
t Esa.9. 11. Philistines *behind, and they shall devour*
12. *Israel with open mouth* t. And *David* look
ed upon *Sauls* persecuting of him, to b
from God: For mark his words to *Saul*
Now therefore I pray thee, let my Lord th
King hear the words of his servant: If th
u 1Sam.19. *Lord have stirred the people up against me*
16. *let him accept an offering* u. So it is sai
twice in one Chapter, that God stirred
up two enemies against *Solomon*; *An*
the Lord stirred up an Adversary unto Solo
mon, Hadad *the Edomite, &c.* And the
Lord stirred up another Adversary, *Re*
zon,

n. &c. w The like is said of *Gods stir-*
ng up the King of Assyria, to carry some
the Children of Israel Captives into Baby-
n x. *So God said he would strengthen the*
ing of Babylon, and put his Sword into his
and: y These with many more instances,
rove that Gods *will*, and *hand*, are in
l the matters that are done upon Earth.

But these are Old-testament proofs, and God
alt at that time in another way, than he
th now in the Gospel daies.

You will find as clear proofs in the
New-Testament: *Christ* himself allowes,
nd in effect affirmeth, *That the power that*
ilate had to condemn and Judge him, was
iven him from above z. And the Apostles
ointly acknowledge, *That Herod, Pontius*
ilate, with the Gentiles, and the people of
rael, were gathered together, to do what soe-
er Gods hand, and his Counsel determined
fore to be done a. So it is said, *That*
he Key of the bottomlesse-pit was given to
he Angel that fell from Heaven b; And
his must be Christ, *(who is said to have*
he Keys of Hell, and of death c.) But what
o do? Even to open & make way for the
moke of Errors and Wickednes to as-
end, as there it follows: Likewise the *Gen-*
iles have Commission, to trample upon the
Church (for so much the words will bear)
and the Holy City shall be trodden under
foot

w 1 *Kin.* 11. 14, 23.
x 1 *Ch.* 5. 26.
y *Ez.* 30. 24

Object.

Answ.

z *Jo.* 19. 11

a *Act.* 4. 28

b *Rev.* 9. 1, 2.
Rev. 9. 1, 2
c *Ch.* 1. 18.